Our wish: health, happiness for all לשנה טובה

The Canadian Jewish news

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Soviet olim seen as a "blessing"

JERUSALEM (JTA) —

The massive influx of immigrants from the Soviet Union confronts Israel with the biggest challenge in its history. But it is also, potentially, the greatest blessing since the wandering Israelites were showered with manna from heaven.

That is the conclusion of a 79-page report for Israeli policy-makers, just released by the Bank of Israel, the country's central bank.

It was prepared by Hebrew University professor Gur Offer and two Bank of Israel researchers, Drs. Karnit Flug and Nitza Kassir.

If the political echelons take heed, they will stop agonizing over how to absorb the thousands of newcomers into Israel's economy but get busy readjusting the economy to make the best use of the new talent.

Soviet aliyah is an economic blessing because of the high percentage of university graduates and trained professionals among the olim, the authors say. In terms of "human capital," Israel in a short time could become one of the richest countries in the world.

Today, nine of every 100 employed Israelis has a graduate degree, compared to five per cent in the United States. When Soviet aliyah reaches 500,000, the number of people in the economy with advanced degrees will reach a record 11 per cent, the authors say.

Those graduates will need to be employed and currently Israel's job scene is less than satisfactory. The national unemployment rate reached 10 per cent in the second quarter of this year, up 0.2 per cent from the first quarter.

One way to absorb new immigrants is to throw them into whatever jobs are available, as quickly as possible. That means hundreds of doctors, engineers and college professors doing menial work.

The alternative is to list the special vocational skills the new olim bring with them and tailor employment opportunities to fit those skills.

The authors of the report clearly favor the latter approach.

The professional breakdown of new Soviet immigrants is impressive. Four out of 10 have university degrees in such fields as biology, engineering, architecture, medicine, pharmacy, veterinary medicine, law and teaching. Others are accountants, journalists, nurses and a variety of technicians.

If these immigrants find jobs that match their skills, they will be happier, adjust to Israel more quickly and could be counted on to remain.

But if they do not find suitable jobs, they will become a source of deep frustration.

"The quality of employment offered the first wave of immigrants will affect the readiness of additional immigrants to come to Israel and the tendency to yeridah," or emigration from Israel, the authors of the study write.

To offer high quality employment the economy must literally be stood on its head, they say.

At present, 40 per cent of working Israelis are employed in the service sector, a third work in academic vocations and 23 per cent do menial labor.

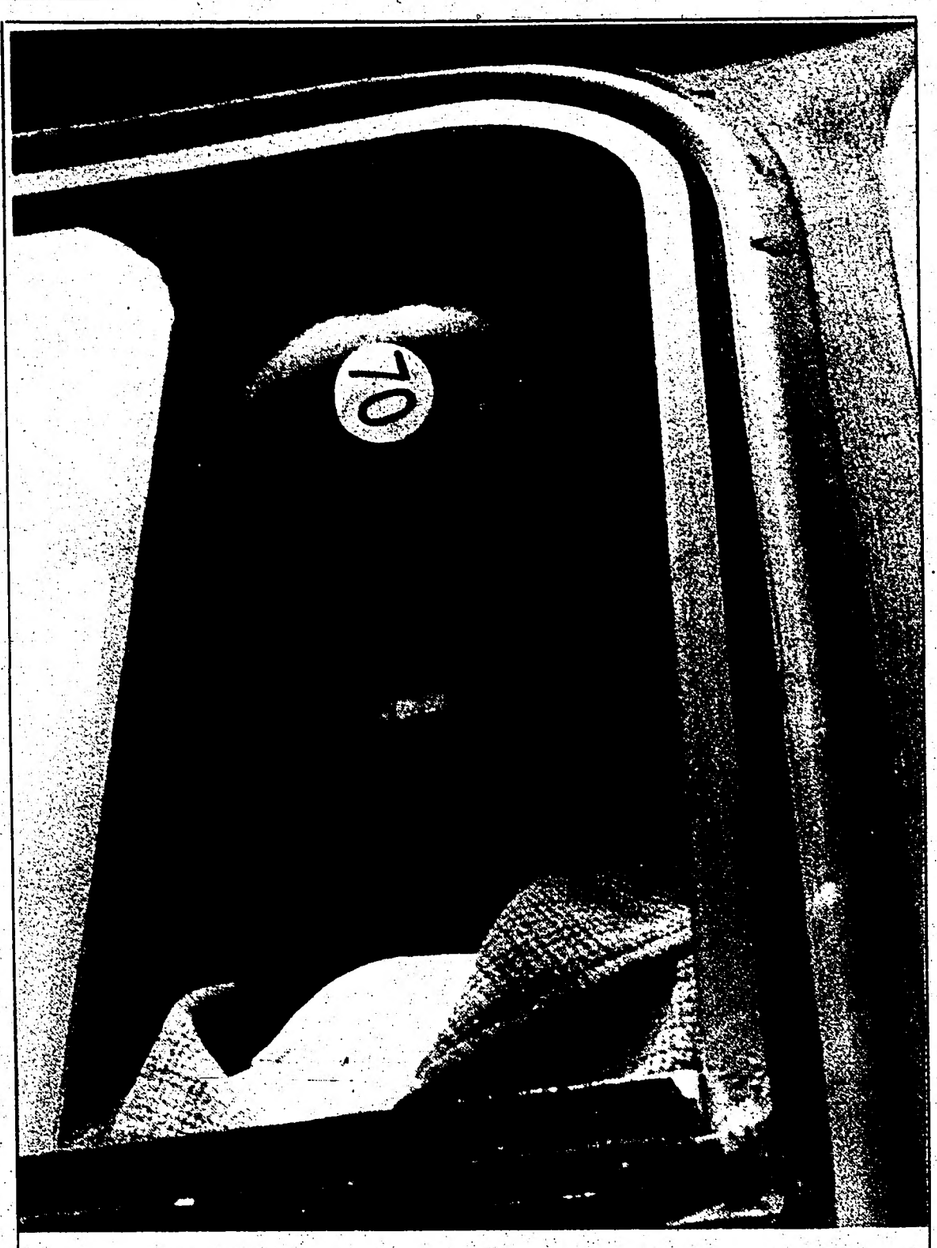
To achieve the goals necessary for successful aliyah, the public sector must shrink and high-tech industries will have to expand.

There are two obstacles.

Some olim will have to change their vocations. There is not enough room in Israel for an influx of medical doctors, to mention one overcrowded profession.

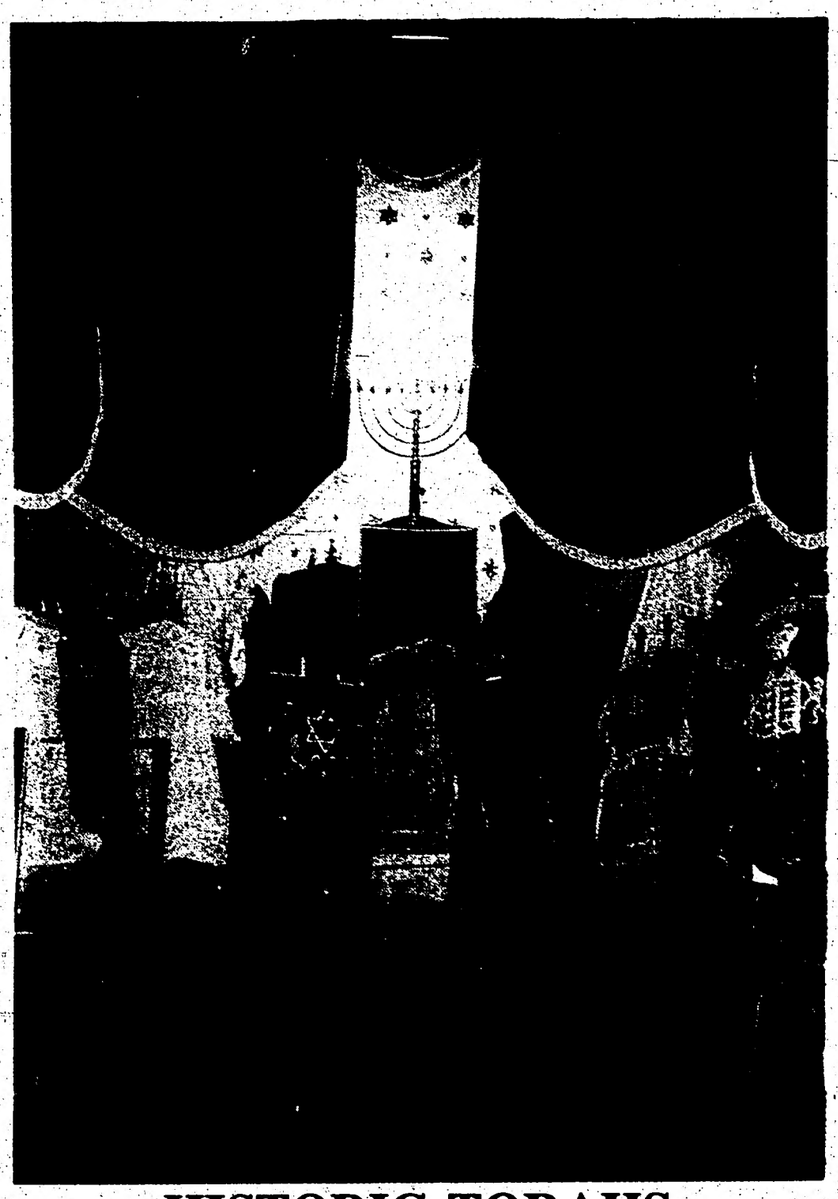
But the most serious barrier is limited economic resources. Adjusting the economy to a highly educated aliyah will take enormous investments in industry.

According to the study, investments will have to grow between 20 and 50 per cent.



A NEW LIFE

A young Ethiopian immigrant, still wearing his family identification sticker, gazes hopefully from a bus window. Operation Solomon brought 14,000 Jews to Israel in a massive 24-hour airlift last May. [IPPA photo]



HISTORIC TORAHS

The Ark in Budapest's historic Dohany Synagogue holds Torahs dating back to the 18th century. After decades of religious repression, Hungarian Jews filled the synagogue at last year's High Holy Day services. [Patricia Rucker photo]

Bulletin

Because of the postal disruption, The Canadian Jewish News will not publish an issue on Sept. 12. We will, however, be back on Sept. 19.

This Rosh Hashanah issue has been mailed to our subscribers as usual. In addition, complimentary copies have been made available at various community locations. Please check at synagogues and commuity buildings for additional copies.

Israel Bonds launches Canadian dollar issue

By BEN ROSE

TORONTO —

A $50 million Israel Bonds issue, the first ever in Canadian currency, was launched here Aug. 27.

'This marks a sea change in Israel's trade relations with Canada," Charles R. Bronfman, honorary chairman of Canada-Israel Securities Ltd. (CIS), told a press conference.

CIS is the corporate entity which markets Israel Bonds in Canada.

The flow of Canadian dollars into Israel as a result of the issue will open up opportunities for Canadian companies to compete for Israeli contracts. For example, prefabricated housing for Soviet and Ethiopian olim could be manufactured in Canada and paid for with Canadian dollars.

It took three years to negotiate a bond issue in Canadian currency with the Israeli government, CIS national chairman Melvyn A. Dobrin said. "The Israeli bureaucrats couldn't figure out what all the fuss was about, they're just like bureaucracies anywhere," he added.

Bronfman said the new bond issue is directed to investors who don't want to play the currency game "and want to make their investments in Canadian dollars."

The issue, known as the Variable Rate Issue (VRI) bond, offers a floating rate of interest pegged one-half per cent below five-year Canadian government bonds with a floor of 7.5 per cent. The current rate is 8.79 per cent.

It is being offered to pension funds, employee funds and other institutions, as well as to individuals. The minimum purchase is $25,000. The bond, which matures in 12 years, can be redeemed in three years by pension funds and in five by others.

In answer to a question from a *Wall Street Journal* reporter, Bronfman said it is not the first time that an Israel Bond issue has been pegged to the interest rate of another security. In the United States, he said, this has been the practice for some time.

Until this new $50 mil-

[Cont'd. on page 15]

El Al, Soviets begin direct flights this fall

JERUSALEM (JTA) —

Regular direct flights between Israel's Ben-Gurion Airport and several Soviet cities are to begin this fall, according to an announcement made by the Ministry of Transportation.

An agreement signed here Aug. 26 by El Al and Aeroflot, the two countries' national carriers, formalizes already existing, twice-weekly El Al charter flights between Tel Aviv and Moscow. In addition, El Al will begin weekly direct flights from Leningrad and Riga to Tel Aviv on Dec. 1.

Aeroflot will initiate weekly flights to Tel Aviv directly from Moscow, Riga, Leningrad, Tbilisi and an airport in the northern Caucasus. Aeroflot flights are already taking place from Kiev and another destination, according to El Al.

The flights in existence are for businesspersons and tourists, not Soviet immigrants to Israel. Jewish immigrants bound for Israel must fly to an Eastern European capital, where they change planes for Tel Aviv.

The announcement followed meetings in the Soviet Union between Israeli Transport Minister Moshe Katsav and Boris Panyukov, the Soviet minister of civil aviation.

Canada

Respond to "urgent needs" on Sept. 15

UJA volunteers to take to phones on Super Sunday

Sheila Engel and Paul Rothstein, Super Sunday co-chairmen for the 1992 United Jewish Appeal/Operation Exodus Campaign, have announced plans for the mass telethon event to be held Sept. 15.

TORONTO —

Hundreds of volunteer canvassers will contact thousands of UJA contributors by phone throughout Greater Toronto on Super Sunday, Sept. 15, asking them to respond to the urgent needs both in Israel and locally in this extraordinary year.

The announcement was made by Super Sunday co-chairmen Sheila Engel and Paul Rothstein, who pointed out that the mass community event will take place between Rosh Hashanah and Yom Kippur. "We believe people are in the right frame of mind for giving," Engel said.

Over 100 telephones will be installed in the Lipa Green Building to be manned by canvassers in four shifts, of three hours each, starting at 9 a.m. and ending at 9 p.m.

"We are going to raise lots of money and have lots of fun," Engel said. "There will be special surprises. We want to generate the tremendous team spirit which is the key to Super Sunday's success."

For the first time, an "Agency Fair" will be set up outside the telephone rooms. More than a dozen agencies in Toronto, funded by UJA dollars, will put up displays to educate canvassers about their activities.

According to Rothstein, special emphasis this year is given to canvasser training, including an advance training session on Thursday, Sept. 12. "It is important in light of the 'asks' for this year," he said, "meaning what each contributor will be asked to give. It will vary, depending on pledges and payments made to the regular as well as the Exodus campaigns."

The Super Sunday committee chaired by Engel and Rothstein includes the following members: Charles Diamond (recruitment), Ruth Ladovsky and David Wintre (administration), Frank Simkevitz (environment), Joan Stevens (education and training), Sharyn Middlestadt (Women's Division), and Perla Arditti (night shift coordination).

Follow-up sessions will be held on Monday evening, Sept. 16, and Thursday evening, Sept. 19, to call donors who could not be reached on Sunday.

To bring out the largest number of qualified canvassers, Engel and Rothstein personally met with UJA campaign cabinets in the various divisions. "We want to give the right donor-card to the right canvasser," Rothstein said.

"The challenge is to get an increase on the gift. The canvasser must effectively convey the extraordinary needs which Israel is facing in absorbing 300,000 immigrants, the need to continue the Exodus of Soviet Jews to Israel, and the strain on our own community agencies, which urgently require our support."

Engel added: "What we are looking for is a meaningful gift, whatever the individual circumstances of each donor may be."

Will work with ADL

Barrie leaving Winnipeg JCC for Minneapolis post

By
MYRON LOVE

WINNIPEG —

Brenda Barrie, director of community relations for the Winnipeg Jewish Community Council, is leaving at the end of September for Minneapolis where she will be assuming the position of executive director of the Jewish Community Relations Council and the Anti-Defamation League (JCRC/ADL) for Minnesota and the Dakotas.

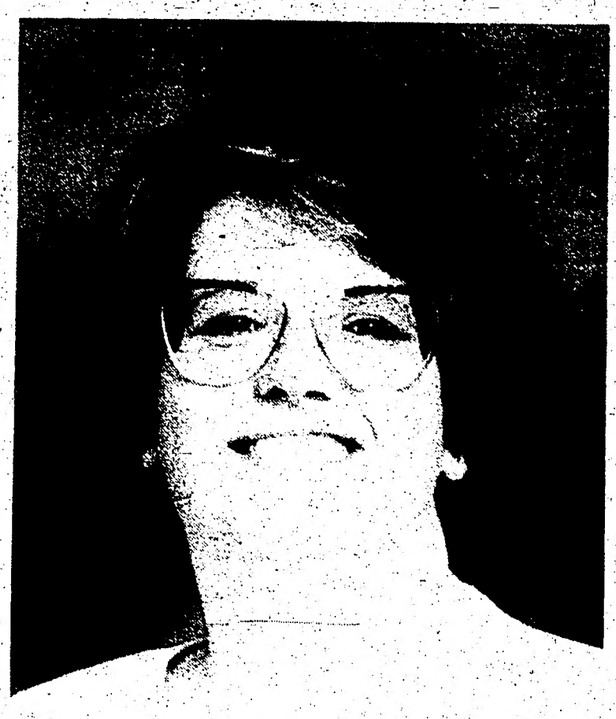
Barrie had been community relations director for the WJCC since succeeding Manual Prutschi (currently national director for community relations for the CJC) in 1986. Previously, she had been a journalist and had operated her own public relations company.

Looking back over her term with the WJCC, she recalls each of her five years here had its own profile in addition to the regular community work. "This past year has been dominated by the Soviet aliyah, for example," she says.

Other highlights were the successful struggle by the Wolfson family to bring their sister and brother-in-law out of the Soviet Union, the construction of the Holocaust memorial on the grounds of the Manitoba legislature and the organized Winnipeg Jewish community's 50th anniversary celebrations.

Looking ahead, Barrie describes the Twin Cities as a good liberal community with a social activist outlook shared by the cities' 32,000-member Jew-

[Cont'd. on page 21]



Brenda Barrie

Racism evident in Canada: Wolfe

By
BILL GLADSTONE

TORONTO —

There seems to be "a spirit of meanness" among some Canadians, the recently-appointed chancellor of the University of Toronto told members of the Council of Jewish Brotherhoods at the Beth David Synagogue recently.

"The well of tolerance is not as deep as we thought it was," said Rose Wolfe, who recounted a number of recent episodes of bigotry in Canada during a talk entitled Anti-Semitism and Racism from a Jewish Perspective.

She had no shortage of material to draw from, since Chinese, Sikh, Asian, native Indian and many other ethnic minorities have all been the focus on recent racist activity in Canada. Anti-Semites also abound here, and Wolfe ran the gamut from Beatty to Zundel.

"I find the Holocaust denial movement particularly disturbing," she said. "These people claim that the Holocaust is a myth perpetuated to allow Jews to receive reparations and establish the state of Israel. To impugn the motives of a community that had already lost six million of its members is the ultimate act of anti-Semitism."

She urged Jewish community leaders to speak out against racist acts whenever and wherever they occur. "We have to ally ourselves with other groups," she said. "Never believe that racism against Asians or blacks has nothing to do with us."

In spite of numerous incidents involving threats, vandalism and desecrations directed against the Jewish community in Canada in recent years, "I believe these activities do not reflect the majority opinions or the prevalent principles regarding mainstream Canada," Wolfe said.

Anti-Semitism is not part of the underlying value system of this country, and today civility in public discourse is the norm."

Wolfe holds a number of community positions. She is vice-president of the Canadian Jewish Congress, Ontario region, and serves on the board of directors of Mount Sinai Hospital. Her talk to the council was her first speech to a Jewish group since assuming her new role as the University of Toronto's first Jewish chancellor.

"I'm very much aware of what it means to the Jewish community that a person like myself was elected to this position," she said.

Wolfe was introduced by Ralph Etigson, a past president of the Council and one of the head table guests. Others at the head table were: Howard Zweig from Beth David Synagogue; Ben Goldmintz, the immediate past president; Marvin Horenfelt, treasurer; Cantor Ephraim Sapir from Beth Tikvah Synagogue; Larry Rachlin, council president; Emil Bienstock, first vice-president; Rabbi Scheim of Beth David Synagogue; Robbin Benmergui, third vice-president; Julius Bell, recording secretary; and David Kaminker, past president.

Established more than a quarter-century ago, the Council of Jewish Brotherhoods exists to foster a spirit of brotherhood among the various religious denominations within Judaism, (Orthodox, Conservative and Reform) and within the Sephardi and Ashkenazi segments of the community.

Member synagogues include: Adath Israel, Adath Sholom, Beth David, Beth Sholom, Beth Tikvah, Beth Torah, Beth Tzdec, Holy Blossom, Magen David, Petach Tikva, Shaarei Haim, Shaarei Shomayim, Shaarei Tefillah, Shomrai Shabbot, Temple Har Zion, Temple Sinai and Temple Solel.

IN THIS ISSUE...

Rosh Hashanah 5752
...Supplement

FrontLine 9
Editorial/Letters 10
J.B. Salsberg 11
Rabbi W. Gunther Plaut 11
Elaine Kahn 11
Mideast Analysis 12
Yiddish Corner 17
Jewish Life 18
Organizations and People 19
What's New 26
Arts 38
Travel 42
Business Outlook 44
The Year in Review S1
Yiddish Corner II S10

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Rosh Hashanah greetings from President of Israel

"As we approach the New Year of 5752, we inevitably look back on its prelude in the extraordinary months of 5751. In Biblical terms that was a time of the destruction of the foundations. The foundations of world order were suddenly assailed by Iraqi aggression against Kuwait and almost equally the postwar revelations of Saddam Hussein's overwhelming preparations for future, larger and even more inhuman aggression with the aid of unspeakable weapons.

"Far more positively, the foundations of Central European policies have been shattered and we are witness to the dissolution of commonwealth and quasi-empires. This brings with it vast, desperate movements of populaton — in Israel's case, that of Jews from the areas that constitute the Soviet Union. Providentially for Jews, Israel, in answer to faith and plan, is here.

"American and Allied prowess put an end to the subjugation of Kuwait and to Iraq's missile attacks on Israel and Saudi Arabia but it could not prevent the economic and human losses which Israel suffered while it was at the same time bound to non-retaliation. Economic loss remains a legacy of the strange war, bitterly aggravating the difficulties of the political and social readjustments these times demand.

"Yet against this complex and uneasy background Israel has been experiencing one of its great hours — a veritable vindication of the mission it took upon itself as centre and refuge for Jews everywhere. The hundreds of thousands of Soviet Jews who have made their way to it, have come home.

They are reknitting the old, great pattern of Eastern European Jewry's primacy in Jewish national and cultural aspirations and in the realization of Zionism. It does not all go smothly; there is need for enormous financial aid and economic growth if these skilled and able and often very talented human beings are to be

Chaim Herzog

satisfactorily adjusted to their new surroundings. That in a sizable number of cases absorption already proceeds promisingly is an indication of how much can be done and an encouragement to Israelis and Jews abroad to persist in most generous and helpful concern.

"We pray for the continuation of this stream of immigration — for the sake of the new, full life it can give to the newcomers and the remarkable contribution it can make to the social and intellectual future of Israel and the Jewish people. This is a challenge not only for Israel but for world Jewry. The efforts made so far are inadequate to meet the challenge. They must be redoubled.

"Over the past six years we have observed the breathtaking revolution which took place in the Soviet Union. Gradually the stream began and developed into a mighty and blessed flood of our brothers and sisters coming home. That this was possible was a result first and foremost of the new policy in the Soviet Union introduced by President Gorbachev.

"As I pen this message we are again witness to major developments in the Soviet Union and are thrilled with all the free world to witness the triumph of democracy. We hope and pray for the continued growth of the immigration of our brothers and sisters in the Soviet Union to Israel and for the increased development of Jewish culture and life within the Jewish community in the Soviet Union.

"The miracles of 5751 were augmented by still another — the breathtaking Operation Solomon which in one day brought to Israel almost all the Jews remaining in troubled Ethiopia. If we judge by Israel's rewarding experience with previous Ethiopian aliya, Operation Solomon will add a precious human ingredient to Israel's population. Here, too, there must be patience and understanding on all sides and economic resources that are not come by easily.

"The building — more precisely the rebuilding — of a nation and a land is a vast historic task. Despite all the difficulties, our generation should surely see itself as privileged to be involved in it.

"The profound and far-reaching implications are such that we must look beyond our anguish over the intifada's cruel and debilitating effects, particularly on the Palestinians who once again turn tragically to extreme and realistic leadership. It is possible now to see at least the beginning of the American-nurtured peace process which may lead to effective negotiations between Israel and its Arab neighbors.

"Let us pray that the weeks and months ahead will bring a peaceful message, a message which will reflect Jewish devotion everywhere to our roots and to links with our emerging new life centred in Israel, a message which will reflect our age-old longing for peace and justice in the world, a message which will with the help of Providence herald the realization of our age-old prayers for peace and achievements in our ancient homeland.

"To each and every one of you: Shanah Tovah!"

Chaim Herzog

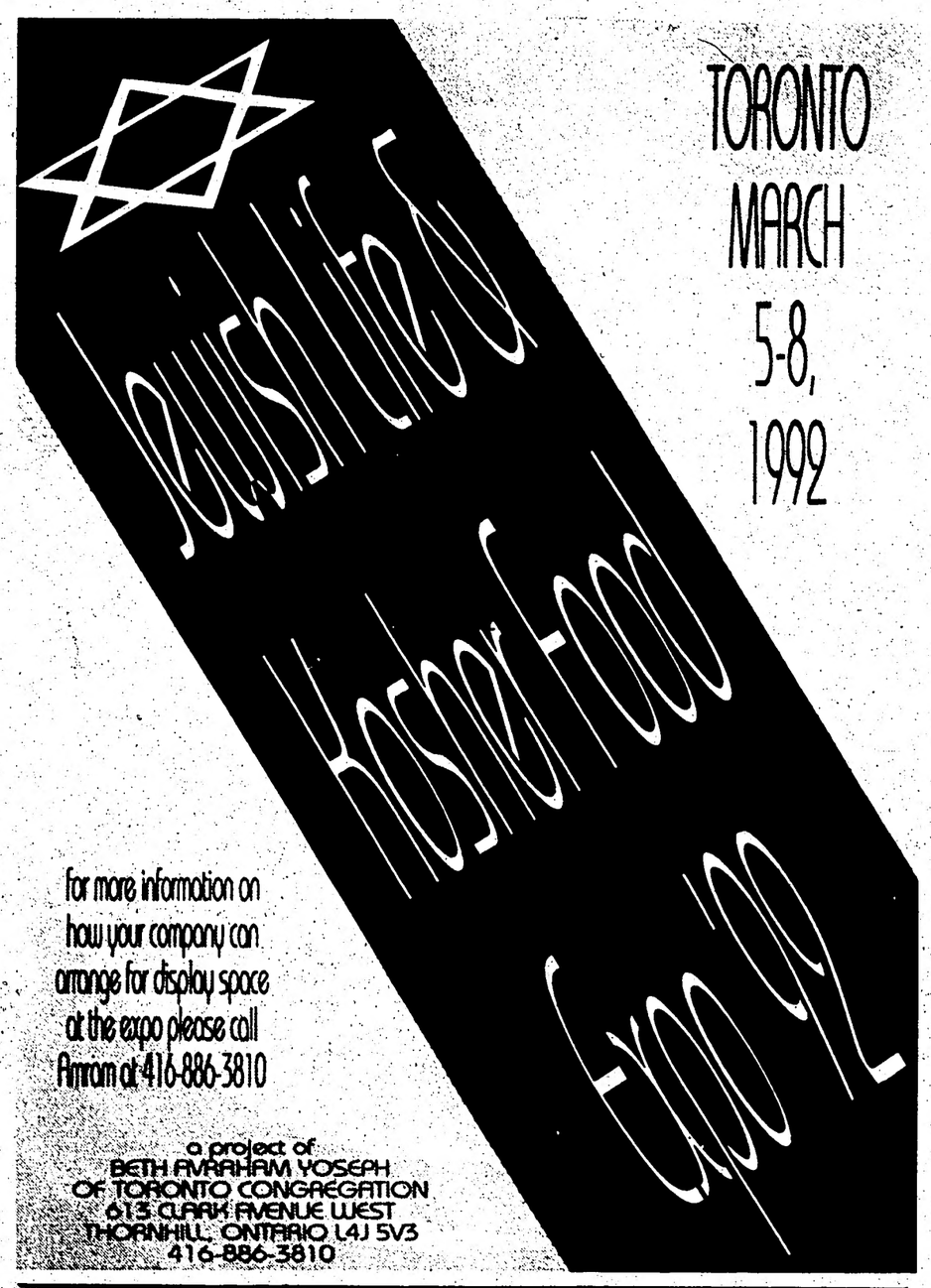
SOUND OF ELUL

An elderly Jew blows the shofar in the Old City. The Shofar is blown not only on Rosh Hashanah, but during the month of Elul which precedes the High Holy Days. [IPPA photo]

Canadian Friends of Tel Aviv University

extend warm greetings to the Jewish Community for a New Year of peace, happiness and good health.

MARCEL ADAMS, Chairman of the Board
ALBERT LATNER, National President
ANNIE ADAMS, Montreal President
SEYMOUR ARON, Executive Director
MARVIN FOX, Toronto President



Shana Tova

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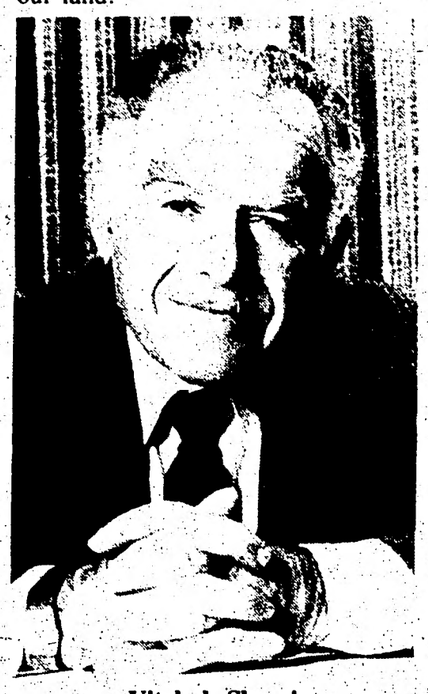
Canada

Rosh Hashanah greetings from Israel's Prime Minister

"As we leave the old year, and enter the new, we are conscious of the fact that we are at a turning point in the history of our nation. It is a time of consolidation of our State and of our people; a time of the ingathering of many of our brethren into the Jewish homeland — a real Shivat Zion, a return to Zion; a time of great challenge and opportunity.

"As the New Year opens we are in the midst of active peace efforts. After seven wars we need not prove our devotion to peace; our yearning for peace. Our record speaks for itself. We need peace so as to go on with the task of uniting our nation; reviving our culture; bringing in our people from all parts of the Dispersion and rebuilding our land.



Yitzhak Shamir

"Despite practical difficulties, the great aliyah from the Soviet Union continues. Since the beginning of last year we have already received hundreds of thousands of olim from all parts of that vast country.

"And, of course, we are the fortunate generation that saw the return of the Jews from Ethiopia in the wonderful Operation Solomon, which is one of those events that is inscribed in golden letters in the annals of our people. In this festive season we are completing the evacuation of the Ethiopian Jewish community, and within a short time they should all be reunited in Israel.

"Now we face the challenge of absorption, on which the future of this great aliyah could well depend. Only last year there were still doubts about our ability to provide housing. To a large extent this problem is being resolved. We have also decided on a plan for schooling for the children of the olim and for the medical attention required by this additional population. The major remaining problem is employment and this now has our full attention.

"A reorganization of our economy is essential. We have to inject large sums of investment capital into industry, commerce and services. We have commenced to implement our decisions in regard to privatization. All this is vitally needed if we are to create jobs for the thousands of Soviet and Ethiopian olim who are now in the job market.

"Our large-scale immigration and absorption of immigrants is unique in the world today. There is no other nation ready and willing to accept any comparable or relative number of newcomers. We do so wholeheartedly, because this is our mission; that is the meaning of Zionism; that is the very raison d'etre of the Jewish State.

"In the first weeks of the New Year we may be taking the first steps along the difficult road towards peace between us and our neighbors and coexistence with the Palestinian Arab population. In essence, the plan that is being carried into effect is our own peace initiative of May 1989, which calls for face-to-face negotiations between us and each of our neighbors. I am optimistic that, with patience, perseverance and goodwill we shall advance, step by step — no matter how long it takes — until we attain peace. On reflection, the prospects have never been better.

"But it will not be easy. We are trying to resolve a 100-year-old complex problem and there are no quick or simple solutions. There could be difficulties, differences and friction and we, the Jewish people, should learn the lesson of history and stand together, united in our efforts for Am Israel and Eretz Israel.

"We, therefore look ahead with great hope to what awaits us — the termination, at long last, of the Arab state of war against Israel; the end of their economic boycott; the return of our boys from captivity; the ushering in of a new era in which there will be no more war and an ever-increasing volume of peace.

"Indeed, we have every hope that this will be a wonderful time for the Jewish people, the beginning of a new golden age. When Jews learn Hebrew in the Soviet Union and sing Israeli songs in the towns and villages of that country; when the blue and white flag is held up with pride again over there; when Ethiopian Jews descend from the planes and fall to the ground to kiss the soil of Eretz Israel, we can proclaim that Zionism has triumphed; that we are advancing from challenge to challenge, from success to success, from strength to strength.

"I extend greetings to the whole House of Israel for a year of consolidation, unity and the blessings of peace.

"Shanah Tovah!"

Yitzhak Shamir

Ross ordered removed as teacher

By PAUL LUNGEN

A human rights board of inquiry has ordered that controversial Moncton teacher Malcolm Ross be removed from the classroom immediately.

The one-man board ruled that the District 15 school board had been discriminating against complainant David Attis by continuing to employ Ross.

It ordered the school board to terminate Ross' employment immediately if during the 18 months he publishes or writes anything that mentions a Jewish or Zionist conspiracy, attacks followers of the Jewish religion or if he publishes any of his four books that his critics say are anti-Semitic.

Inquiry chairman Brian Bruce, a University of New Brunswick law professor, said in his decision that Ross may be appointed to a non-teaching position during the 18 months of his leave if one is available. If Ross refuses such a position or none is available, the board can permanently terminate his employment after that period.

Attis, a former national secretary of Canadian Jewish Congress, said the decision was "a great step forward. . . in the battle against racism."

In applauding the decision, Congress' national community relations chairman Joseph Wilder said, "Teachers must not be perceived by children or parents as racist or hate-filled if they are properly to fulfill their functions as a positive influence and role model in the classroom."

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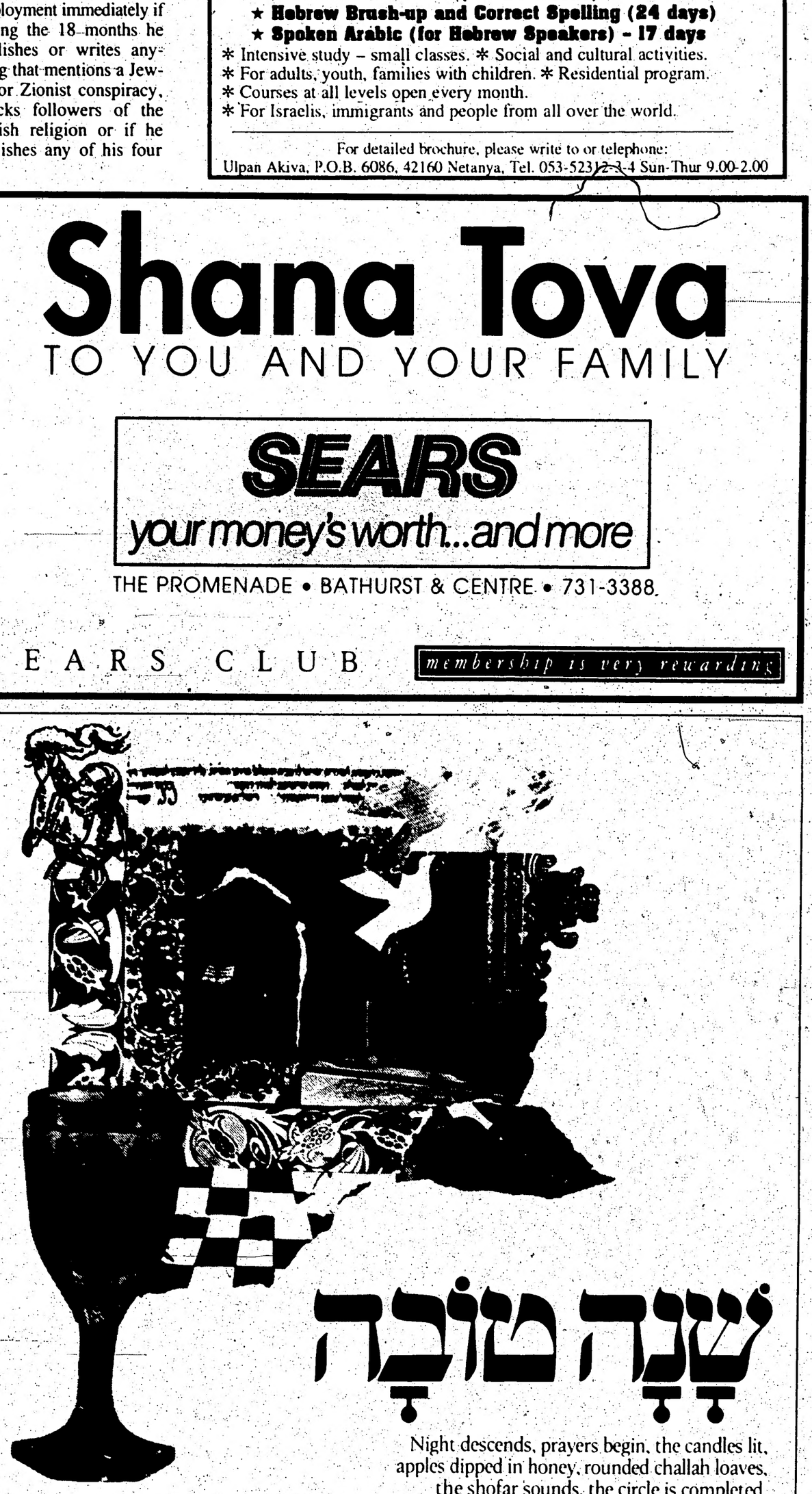

שנה טובה

Night descends, prayers begin, the candles lit,
apples dipped in honey, rounded challah loaves,
the shofar sounds, the circle is completed.

May we all be inscribed in the Book of Life
for a healthy, happy, prosperous and peaceful new year.

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Greetings from Ambassador of Israel

Itzhak Shelef

"Dear Friends,

"Through the years there have been miracles which remind us of Jewish continuity. Few of them have been as stark and as inspiring as those we were privileged to witness in 5751 — survival from the Scuds, Operation Solomon, and the Soviet aliyah.

"These have been reminders of a continuity transcending time and constantly regenerating, and of a Covenant in which we all are summoned.

"The exchange of Rosh Hashanah greetings, therefore, is the timeless expression of community, interdependence and responsibility which has been the hallmark of Jewish life at this time of the year for countless generations wherever Jewish people have lived.

"To the Jewish people of Canada — exemplary in its understanding of that sense of community — I am happy to say thank you and to wish for you all: Shanah Tovah.

"May you all be inscribed and sealed for a good year in 5752 — a year of personal health, fulfilment and reward, and a year which brings us closer to our millenial hope of peace."

Itzhak Shelef

Met in Provost last year

Aryan Nations inquiry begins

By JUDY SHAPIRO

CALGARY — The Alberta Human Rights Commission has begun its inquiry into last September's Aryan Nations gathering in Provost, Alta.

To date, the proceedings have been largely procedural, but the three-member board was to begin hearing from witnesses when the hearings reconvened Aug. 26 in Edmonton.

Church of Jesus Christ Aryan Nations leader, Terry Long, asked that the hearing be moved to Red Deer, closer to his home in Caroline, Alta. because he could not afford to travel to Edmonton.

When that appeal was rejected, he applied and received the approval of the board to have his expenses paid, claiming he is unemployed because he has been "socially ostracized."

The board's decision to comply with the request angered some observers of the inquiry, but Hal Joffe, co-chairman of the community relations committee of Calgary Jewish Community Council, and a complainant in the case, says that "although I hate paying for it, I understand the reasoning.

"Long made it clear that he would not attend the hearings otherwise," Joffe explained, and went on to say that the decision "removes his argument that the board prevented him from presenting a defence."

Long, who appeared at the hearing sporting an Aryan Nations armband, will be presenting his own defence without the aid of legal counsel.

He is expected to begin by challenging the board's right to hear the case, arguing that media attention has prejudiced his right to a fair board hearing.

He also is expected to argue that the gathering was a private one, on private property, and therefore did not violate individual rights.

Absent from the hearing's first meetings was fellow respondent Ray Bradley, owner of the farm which was the location of the gathering last September.

It featured the burning of a 10-metre-high cross, shouting of slogans like "Death to the Jews," and displaying of signs with white supremacist slogans. The board determined that hearings can go on without him, as proper notice was served.

In attendance, acting as adviser to Long, was John Ross Taylor, who ran a racist dial-a-message telephone line in Ontario until ordered to stop by the Human Rights Commission.

The Alberta Human Rights Commission inquiry was ordered by Elaine McCoy, minister responsible for the Commission, after seven complaints were filed.

The board will decide if the Aryan Nations rally contravened a section of the Individual Rights Protection Act. It could then order the Aryan Nations group to refrain from conducting further rallies.

Canadian Jewish Congress has been granted intervener status in the hearings, meaning that the organization has full legal standing and can cross-examine and call witnesses and present depositions in the case.

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Pillars in the Worms Synagogue

Canada

Congress concerned about columnist's shechita stand

By
PAUL LUNGEN

TORONTO —

Canadian Jewish Congress is concerned about "a terribly insensitive editorial" in *The Sunday Star* in which columnist Tom Harpur calls for the banning of kosher ritual slaughter.

If the recommendations found in the column were to be enacted, they could affect the religious liberties of hundreds of thousands of Canadian Jews and Moslems, said Bernie Farber, a spokesman for Congress.

"We're quite concerned about [the article's] tone," he said. While it advocates removing red meat from one's diet, it focuses specifically on kosher slaughter, or shechita, calling it inhumane and alleging that it prolongs the fear and suffering of animals.

Farber said animals will be in fear regardless of the way in which they are killed and that shechita has repeatedly been shown to be a quick and painless method of slaughter.

A letter to *The Star's* editor from Rabbi Yitzchok Kerzner, chairman of the Kashruth Council (a division of Congress), says Harpur is "overwhelmingly ignorant of the multitude of research on kosher slaughter" which has shown it "to be humane, instantaneous with as little pain to the animal as is humanly possible."

Kerzner also criticizes Harpur for quoting an unnamed "liberal" rabbi who agreed that shechita should be banned, saying, "We are not aware of any legitimate rabbi from any segment of Judaism within Metro Toronto who has suggested such an outrageous idea."

Harpur said the liberal rabbi with whom he discussed the issue did not ask to remain anonymous. He decided to omit his name on his own volition and declined to tell The CJN who it was.

In a telephone interview, Harpur said the column in question was the fourth in a series about livestock, agriculture and animal slaughter and that in earlier columns he raised the issue of killing animals in general.

He said his main concern about shechita is that the animal is in "terror" and "fully conscious when its lifeblood is being poured out."

(In fact, unconsciousness and an absence of pain follow almost immediately after the carotid arteries and jugular veins have been cut, according to Dr. H.H. Dukes, a professor of veterinary physiology. Dukes was quoted in a 1959 Congress brief on shechita to a parliamentary committee. "The cutting ot the throat is done so quickly and skillfully that the feeling of pain. . . is improbable," the veterinarian said.

"An uninformed person watching the reactions of an animal dying from severe hemorrhage could draw erroneous conclusions with respect to consciousness and pain," Dukes said. "The correct interpretaton of the reactions requires fundamental knowledge of the anatomy and physiology of the animal. . . ."

Harpur said that while he would prefer that animal slaughter in general be banned, he believes shechita could be carried out more humanely, especially since 85 per cent of the animals slaughtered under shechita are later pronounced unkosher and become part of the meats consumed by the general public.

Religious rights would be unaffected, he claimed, if his recomendations for stunning the animal through electric shock or gas before it was slaughtered were implemented, he said.

Those methods were unknown when the rules of shechita were laid down thousands of years ago and if used now, would still leave the animal unblemished and fit for consumption by Jews, he said.

However, Rabbi Kerzner disagreed. He told The CJN that stunning an animal is contrary to Jewish law.

Kerzner said Harpur's article suggests the author's subjective tastes entered into a matter of religious freedom. Harpur's personal feelings about shechita should not be sanctioned by law, he added.

Rabbi Dow Marmur of the Reform Holy Blossom Temple, said there is no conclusive evidence as to which method of slaughter is more humane. But "shechita matters a lot for at least some Jews. . . and in a free and open society they should not be disenfranchised.

"The general view among liberal rabbis is that it matters to fellow Jews greatly and therefore those fellow Jews should be supported," Rabbi Marmur said.

Lorne Shipman, a spokesman for B'nai Brith Canada's League for Human Rights, said Harpur's views, if implemented, would "impinge on religious rights. . . His own dietary bias has clouded his understanding of the necessity of this process to members of various faiths," he added.

UIA campaign off to great start

By
DAVID LAZARUS

MONTREAL —

United Israel Appeal of Canada is ready to meet the challenges facing it "with the best staff on hand at a critical time," the organization's returning president, Julia Koschitzky, told its annual meeting recently.

Koschitzky was apparently alluding to the challenge of staging another yearly appeal to the Canadian Jewish community just in the wake of a recession and after raising close to $200-million nationwide last year for Operation Exodus and the "regular" campaign.

Canada also will take part, beginning in 1992, in an "Operation Exodus II" drive, the second phase of the Jewish Agency worldwide campaign to resettle Soviet Jews in Israel.

But Koschitzky, speaking shortly after the start of the '91 drive, said she felt "uplifted" by the great campaign starts in Montreal and Toronto (both cities reported regular campaign pledge increases of close to 20 per cent) and she was confident the rest of Canadian Jewry would follow suit.

"The Jewish community is coming forward and is ready to face the greatest challenge," she said.

Koschitzky said UIA Canada, during an August leadership retreat, also struck four "task forces."

The task forces would focus on "missions," on the role of the Jerusalem office, on the relationship between interacting organizations, and on UIA Canada's "policy, procedure and process."

The latter task force would be presided over by Donald Carr, who chaired the annual meeting and is UIA Canada's honorary legal counsel.

Philip Granovsky, UIA Canada's chairman of the board and world chairman of Keren Hayesod, announced that a procedure had been found during a recent Keren Hayesod board of trustees meeting in Israel, to allow the $200-million North American Loan Reserve Fund ($140 million from the United States, the balance from Canada) meant to cover defaults in the Jewish Agency's $900-million allocated for Soviet Jews' first-year living expenses in Israel, to be considered a Keren Hayesod undertaking.

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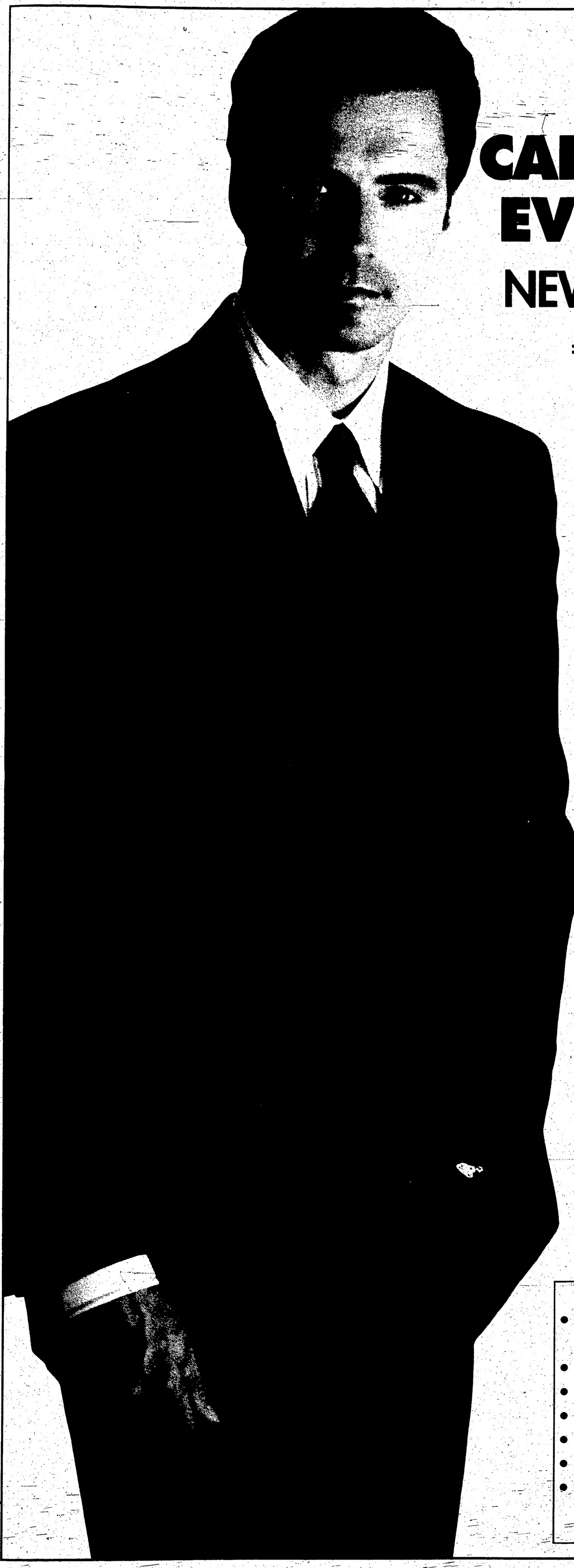

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Canada

Moving tales depict teens' experiences on March

By
RON CSILLAG

Remembering is the key to our future,
Forgetting will destroy us as a nation,
We must never let this happen again,
Or the generations to come
Will be marching for us.

Mara Divinsky, age 16
Winnipeg

TORONTO —

The publication of a coffee-table book of poetry, art and essays by Canadian teenagers who took part in the 1990 March of the Living trip to Poland and Israel is being hailed by its organizers as a watershed in Canadian Jewish literature.

For You Who Died, I Must Live On... Reflections on the March of the Living is a 50-page compendium of passionate poems, searing essays and graphic sketches by some of the 350 Canadian teens who marched through the death camps of Poland during the 1990 tour.

The March of the Living took thousands of Jewish youth from around the world in 1988 and 1990 to Auschwitz, Majdanek and the few remaining Jewish sites in Warsaw. It culminated on Yom Ha'Shoah with a three-kilometer trek from Auschwitz to Birkenau, retracing the steps Jews were forced to take their final annihilation.

The tours concluded with a one-week trip to Israel, in time to celebrate Yom Ha'Atzmaut.

The trips were designed as studies in contrast, says Eli Rubinstein, Canadian director of the 1990 march. Teens first view the Polish killing fields of the Second World War and are then exposed to the vibrancy and warmth of Israel kicking up its heels on its birthday.

The emotional roller-coaster on which participants found themselves comes through in *Reflections* with no holds barred.

Throughout last spring's march, the Canadians — teens as well as adult chaperones from Vancouver to the Maritimes — were encouraged to keep logs and express themselves through prose, poetry, art, photography and music. The results pack a punch as only the heartfelt experiences of youth can.

It took a year for the United Israel Appeal of Canada, the book's co-publisher and the tours' sponsor, to sift and edit the mountain of material produced. Armed with a private grant, UIA then worked with the publishing outfit of Schaffzin & Schaffzin in Philadelphia to craft the soft-cover book.

"The idea for the project came to me after I'd received a number of pieces of poetry and prose that were remarkable in their intensity, honesty and eloquence," Rubinstein said.

Memory, Anguish and Hope form the book's three main divisions. A diary entry of April 19, 1990 by 17-year-old Warren Levitan of Montreal recalls a Warsaw tour guide telling the group that thousands of Jews were once stuffed into the sewers at the site of the city's ghetto, and then gassed. "The March of the Living had truly started. Disgust and rage on children's faces..."

After visiting Auschwitz, Samantha Lomow, 17, of Ottawa, was moved to ask, "How could God allow this to happen?...The sky is crying. God is crying. Maybe God is apologizing? Or maybe these tears are my own?"

At Majdanek, one reminiscence has it that a group of Polish teens began taunting the Canadians. One of them threw himself against the barbed wire fence and mimicked his electrocution. Later, a Canadian boy, who had lost many relatives at the camp, asked some Polish teens to stop flipping coins into a pile of ashes. At first he was ignored and then, laughed at. "My family is in those ashes," the Canadian screamed, over and over, his words echoing in the desolate place. A brief scuffle ensued but no one was hurt. March participants began to sob uncontrollably, until one wrapped the Israeli flag around himself like a *tallit*.

He spread the flag over another boy, then another and soon, a large group was hoisting it skyward. Someone began to sing, hoarsely at first, *Am Yisroel Chai*, until everyone joined in, their words carried by a brisk wind to the barracks and the piles of shoes inside.

Hope, of course, is Israel. "Something has embraced and kissed this place," writes 16-year-old Jenny Lass of Toronto. "Giggles tickle the honey sun which strokes life into everything."

"We all cheered as our plane hit the runway in Israel," recalls Shauna Zelig, 15, of Toronto. "We had just arrived from a country where we were unwanted and frowned upon, to a country where we were greeted with smiling faces and open arms."

Karyn Wasserstein, 15, put it more succinctly: "I'm in Israel. I'm home."

Rubinstein said plans for the book include distribution to Holocaust education programs, and to both Jewish and non-Jewish schools.

TV Ontario has agreed to air a documentary about the 1990 march, shot on location by Montreal filmmakers Syd Goldenberg and Howard Reitman, Rubinstein added. Last year, PBS in the United States broadcast a film about the '88 march.

The 1992 March of the Living has allotted 250 spaces to Canadians. It is scheduled from April 26 to May 10.

The book is available for $20 from UIA Canada. For information, call (416) 636-7655.

A sketch by Montreal artist Shira Avni.

Taylor gets court documents

By
PAUL LUNGEN

TORONTO —

Nine months after a court decision upholding his conviction for contempt of court, white-supremacist John Ross Taylor was served with documents compelling him to appear before a Federal Court judge to determine how much of his one-year sentence he must still serve.

Taylor was presented with the court documents in Edmonton where he is appearing as an advisor to Terry Long of the Aryan Nations, who is subject of a human rights inquiry resulting from a cross-burning "whites only" rally last September.

Taylor's case dates back much longer — to 1978-79 when he made available telephone hate messages that attacked Jews and non-whites. Following complaints initiated by supporters of the Canadian Holocaust Remembrance Association, a human rights inquiry found he had violated the Canadian Human Rights Act.

Despite serving five months of a one-year sentence he refused to cease the messages, was again found in contempt of court and sentenced to another year in jail.

The Supreme Court of Canada upheld the conviction last December and in January, Taylor, on his own initiative, appeared at Toronto's Mimico jail and was incarcerated for 22 days (CJN Aug. 29).

The question of Taylor's sentence was brought to the attention of the CHRC in July by B'nai Brith Canada, which asked whether Taylor had served his one-year term.

CHRC spokesman Sally Southey said the commission at that time did not know whether he had, adding that confusion between the commission and the federal justice department as to who would enforce the high court's ruling led to the eight-month delay in resuming proceedings against Taylor.

She said the papers served last week on Taylor include a warrant of committal that would order the white-supremacist jailed.

Taylor has an unspecified time in which to respond, she said. He can apply for an oral hearing or make written submissions outlining his position.

Canadian Jewish Congress spokesman Bernie Farber said the organization would follow the case closely to ensure that laws against hatemongering are taken seriously.

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Young Jewish leadership does exist in Europe

ANALYSIS

By
RUTH WISSE

In a Yiddish poem by Jacob Glatstein, Rabbi Nahman of Bratislav tells how he went walking at dawn through the Ukrainian woods. At first, nature was sullen and unresponsive. The trees showed him their rears, the birds refused to return his greeting, a pool of water turned down his blessing.

Well, so what, he taunts in return: "What is the world anyways? A delusion; a transitory moment/ an illusion." He tries to make Creation sit up and take notice through this reciprocal denial.

The ruse works. Suddenly roused, the world undertakes to be itself. Birds break into twitters, flowers burst into bloom, there is a shower of joyful sound:

"Who is delusion? Who doesn't exist? We are here, here, here." *Mir Zaynen do, do, do.* An angry world turns radiant and bright, and Creation makes itself so abundantly heard that Nahman is forced to affirm its presence, and to swear by the morning hour. "World, you are here."

These lines of Glatstein's poem kept recurring to me between August 5-15 as I was attending a seminar in the Soviet Union for young Jewish leadership of Europe. For many years, I had considered Europe a dead continent as far as the Jews were concerned, a place of graveyards and monuments, without any vigorous creative Jewish life. My image of a continent that had turned its back on the Jews made me reluctant to travel to Europe, even to the vaunted cities of beauty and culture.

When the prospect of lecturing to young Jewish leadership of Europe was first proposed to me by the Memorial Foundation for Jewish Culture, I was skeptical and unenthusiastic. The scheme seemed to me one of the many goodwill ventures that are dreamed up by American Jewish organizations to make them feel they are doing something worthwhile.

Ruth R. Wisse

I considered the very concept of a "young Jewish leadership of Europe" to be the realm of wishful thinking and suggested there was more important teaching to do in North America and Israel.

But as I was to discover when I finally attended the seminar, these young people do exist. In Oslo, thanks to the introduction of a children's choir and other significant innovations, a community of about 200 Jewish families mobilizes weekly synagogue attendance of about 150 Jews. In Budapest, a newlywed couple is setting up a new school where young people like themselves can study Jewish religious texts.

A recent graduate of medicine of the highly educated community of Zagreb switched his profession to Jewish communal work because he appeared to find healing Jewish life a worthier challenge than healing the sick.

From a Stockholm psychologist, a Jewish librarian of Copenhagen, an Amsterdam lawyer, a British journalist, from young lay leaders and Jewish professionals of many cities in western and central Europe, I discovered that European Jews are here, here, here. They may be pitifully few in number and badly reduced in cultural circumstance compared to their predecessors before the Second World War, but there is no question of their determined presence.

The profile of these young Europeans is very different from that of their North American counterparts. Quite a number of the participants were either married to converts, themselves converts to Judaism, children of mixed marriages between Jews and Christians, or else married to non-Jews. Some of the most knowledgeable in their religious observance were the converts. The atmosphere of tolerance may have had a lot to do with the sponsoring organization, but among the participants, too, the common insistence on the need to know more about basic Judaism did not carry over into fixed assertions of what "basic Judaism" might require.

The annihilation of European Jewry is what they most have in common. While only a minority are the children of survivors of the death camps and some are of Sephardic rather than Ashkenazic lineage, they are members of communities that collectively experienced the war against the Jews and it permeates their consciousness as the battle for national independence does the collective consciousness of Israelis.

This does not mean that they have yet found a vocabulary or a cultural context for struggling with their tragic inheritance, but they know they will have to sooner or later.

Israel is much closer to them than it is to Jewish Americans, its physical proximity also a psychological fact. It was my impression that almost all the participants had been to Israel more than once, some for extended periods of study and that many of them either had relatives in Israel or had at one time considered moving there.

Some felt that mastery of Hebrew was a necessary condition for such leadership as they meant to assume. While English was the common language of intellectual discourse, Hebrew was the language of prayer and song and advanced textual study and those who did not know it were at an obvious disadvantage.

The participants were as distinctive as the various countries from which they derive, but they did insist together on one thing: they were European Jews and they were rebuilding a future for the Jews in Europe.

While the size and strength of their communities might still be in doubt, the persistence of European Jewry is not. That much, and more, they bound me to acknowledge.

OPINION

Israeli public institutions sometimes go a little too far

By
EDGAR ASHER

There is no finite description of "human rights." What is acceptable in one country may not go far enough in another. Israel is undoubtably a "free" country in the Western concept of freedom, but although democracy and free speech are precious rights that are respected by all, there is still an anachronistic Levantine bureaucracy that upsets the delicate balance between the individual and the authorities.

The excesses of Israeli national governmental institutions, particularly tax and national insurance, go far beyond what could be loosely termed as reasonable. These government agencies that hound the individual are often themselves criticised by ombudsmen and judges for their overzealous treatment of the individual.

It often seems that these institutions can demand money, interest and fines for unpaid bills, without the taxpayer being able to do anything about it except by fighting the bureaucracy in the courts at great personal expense. The authorities themselves have no reluctance to fight each case to exhaustion, because the money they are using to fight the individual is public money.

Many public bodies who claim that the citizen owes them money, will go to any lengths, within the law, to collect such debts. A disturbing trend in this direction has been the literal "breaking in" to citizens' homes to seize radio, television and video equipment to force the payment of overdue television licence fees.

This was done by personnel of the Israel Broadcasting Authority who, in the view of many Knesset members, had overstepped their powers. The "break-ins" were made with a policeman in attendance and the locks on the front door were broken by a locksmith.

Once the equipment had been removed, the locks were changed and a note left on the front door that the new keys could be collected at the local police station on payment of the cost of the new lock and the work of the locksmith. One well known Israeli jurist Amnon Rubinstein, who is also a member of Knesset, accused the authority of being both judge and executioner.

The extreme action of public bodies to collect money they assert is owed to them does not always succeed — as in a Spanish bullfight the bull does not always lose.

Oren, a Jerusalem resident, who is a bachelor and works as a self-employed television repair man, was one evening alone at his parents' home where he lived. A group of income tax officials entered the house with an official seizure order against his father for the non-payment of taxes. Oren's father was having a prolonged dispute with the tax authority.

The agents confiscated several expensive appliances, including a video tape recorder from Oren's room. Oren explained that the video was his own personal property that he had purchased some weeks before and had nothing to do with his father. He even produced a full receipt for the purchase of the video. While the agents were arguing with Oren his father arrived home and confirmed that the video was Oren's property. This did not help and the video was taken away. A short time later Oren received a notice to inform him that his video was being put up for public auction.

The tax authority refused to return the appliance and Oren had to obtain a court order to prevent the authority selling the video until the case was heard by the court. The authority decided at this point to accept Oren's story and sent him a letter cancelling the seizure order. Oren took the letter to the tax authority's warehouse to collect his video, where he was informed by the clerk that he owed the authority storage charges.

Oren had had enough. He decided to sue the tax authorities, claiming loss of enjoyment and emotional distress. He also demanded the tax authorities return his video, at their expense, to his home and compensate him for time wasted in negotiations with them.

A Jerusalem judge rejected the defence of the tax authorities when they said that they were acting "within the law." The judge also was surprised that the authorities would not accept a bone-fide receipt of sale when they themselves are so meticulous over the presentation of receipts.

The judge also refused to accept the claim for storage charges and ordered the authority to deliver the video to any place selected by Oren within the city limits. Oren was also awarded $2,300 for his legal expenses, distress and loss of enjoyment. His father also won his battle with the authority after they had dropped their claim for tax against him.

This was one story when a determined individual makes up his mind to fight an unyielding, unsympathetic government bureaucracy and wins. There is, however, still a long way to go in Israel before public corporations and government agencies act not only "within the law," but in the spirit of the law. — *IPPA*

Famous Jews have made some great resolutions

HUMOR

By
ALLAN GOULD

It's not very easy being a Jew and living in a very Gentile world. True, we're a majority in the State of Israel (well, we still were when this was being written, in late August, 1991), but even there we find ourselves flooded with the values and attitudes and cultures of the world around us.

And, even though our Creator promised to make us as numerous as the stars in the sky and the sands in the sea, we still haven't quite reached that point. The gifted, recently-deceased American Jewish poet, Howard Nemerov, once wrote — I'm paraphrasing here — that we Jews might well be "The People of the Book," but certainly "not of the phonebook."

In other words, we Jews remain outnumbered and it's difficult not to be influenced by our neighbors. One example would be at this very holy time of year. Traditional Jews call it the High Holy Days, or "the yontoyvim," but most of our non-Jewish friends think it's our own, weird equivalent of January the first, and tend to wish us "Happy New Year!" (We should only be so lucky.)

I mention this because a Christian friend recently asked me if I were "making any New Year's resolutions?" in the way that he likes to make (and break) them every January; you know, the "I'll try to keep my temper;" "I'll no longer finish off an entire Haagen-Daaz half-litre in one sitting" variety.

Allan Gould

Now I never thought that we Jews ever did make New Year's resolutions as do our Gentile neighbors, but after a bit of research, I was stunned to discover just how wrong I was. Here, then, drawn from the Sands of Time and occasionally from the Sands of the Negev, are various New Year's resolutions which famous Jews through history were purported to have made just before Rosh Hashanah, in years — and milennia — gone by. (Indeed, I've even gone back as far as Adam and Noah, who weren't Jews, but considering what rough times they both went through and how many Jewish kids are named after them today, I couldn't resist including them.)

Adam: "I promise to try and find the one girl who's right for me."

Noah: "I vow to fix the plumbing, once and for all."

Abraham: "I promise to make more sacrifices for my family."

Isaac: "I promise to work harder so Daddy won't have to make any more sacrifices for the family."

Jacob: "I vow to fight like a devil for what I think is right; either that or I may go ahead and change my name."

Joseph: "I swear that I'll try to get along with all my brothers, even if that means not wearing my favorite coat so much, 'cause it seems to drive them crazy."

Moses: "I'll try my best to keep my temper and not to argue with others, especially if the other person created the universe."

Aaron: "I must learn to crawl out from under the shadow of my brother and to stand up for myself."

Joshua: "I vow to be more of a leader and less of a follower."

Jeremiah: "I must work on my depression, and try not to feel so down in the dumps. It's really the pits."

Judah Maccabee: "In the coming year I'll try to fight less with my father and brothers. But I'll fight more with my father and brothers if it's against the Syrian-Greeks."

Rashi: "I vow to work on improving my handwriting; no one can seem to read it."

Albert Einstein: "I'll try to pass math this year."

Jack Benny: "I really have to improve my . . . uh . . . timing."

Ann Landers & Abigail Van Buren: "We'll both try to not be such busybodies and tell other people what to do."

Michael Millken: "I promise to try and survive on only half-a-billion dollars a year."

I think you get the idea. Jews have clearly needed to make resolutions, too. And if it weren't for Isaac's success in helping his father make fewer sacrifices, where would the Jews be today? (And Shana Tova.)

(Allan Gould is the author of an original book of Jewish humor, The Unorthodox Book of Jewish Records and Lists, and a new anthology of Genetic comments through history, What Did They Think of the Jews?)

Editorial/Letters

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L'Shanah Tovah

David Ben Gurion once remarked that, to be a realist in Israel, one had to believe in miracles. This past year, it has seemed as if only the miraculous was real.

The missiles that rained down on Israel during the Gulf War destroyed buildings — but the people in the buildings survived. The Soviet Jewish aliyah slowed — but did not stop, even as the sirens blared. And as if those miracles — dayenu — were not enough, three months after the conflict ended, an ancient Jewish people was plucked from the chaos of civil war and restored to its homeland.

These miracles came in a year of prodigious change in the world. The collapse of the Soviet empire can be seen as inevitable, rather than miraculous, and its effects are only beginning to be known. But what is certain is that after the past two weeks, the distribution of power among countries of the industrialized world is shifting like chips in a kaleidoscope.

To be truly realistic about miracles, we must work to ensure that those vouchsafed to us are not wasted. As we approach the new year, there are a number of ways in which we can build on the ones this past year has brought.

Of course, the greatest miracle we could hope for would be peace in the Middle East. Whether or not the proposed international conference takes place in October, the world's only superpower, the United States, has made its will clear: we can expect some kind of conference, at some time this year. This will be only the beginning of a long and delicate process of negotiation, in which Israel must display considerable strength and statesmanship. Her leaders will be in a much better position to negotiate if the country is perceived by all participants as economically vibrant and capable of meeting the challenge of absorption.

The Diaspora has an important role to play in this effort. While Israelis must carry a much greater share, through taxes, of the absorption costs — this year, for the first time ever, the Israeli government has allocated more funds for absorption than for defence —the involvement of Diaspora Jews is of tremendous value, in Israel and on the world stage.

By supporting the miracle of absorption to the best of our ability, and by going to see the reality of that miracle for ourselves, we are proclaiming to the world our conviction that Israel is a safe and stable democracy, bursting with creativity and opportunity for investment.

5752 will not be an easy year. Based on the events of the past year, all we can predict is the totally unpredictable. We cannot rely on miracles — but we can work to make them happen.

On Rosh Hashanah, we pray for a year of blessings for us and for all Israel. In the coming year, may we give our best so that the blessing of peace may come to Israel, and prosperity to its people.

L'Shanah Tovah — A sweet and healthy year to all.

CBC on right track

News reports about a KKK publication spreading its racist propaganda into Canada are, along with other disquieting news about verbal and physical attacks on visible minorities, evidence of intolerance towards religious and ethnic differences in this country.

One of the institutions here that is doing something positive to combat the racism is the CBC and its Sunday morning program *Cloud Nine*. Hosted by Ricardo Keens-Douglas, formerly of Grenada, this relaxed talk show provides a forum for inter-ethnic expression that promotes both respect and admiration for the diverse fabrics which make up the Canadian mosaic.

Produced by Nancy Watson and Keens-Douglas, *Cloud Nine* succeeds in communicating the importance of tolerance not by heavy-handed lecturing but by conversation, story-telling and discussion about the cultural and folklore backgrounds of the people that Keens-Douglas invites to his "apartment" each week.

Although the program is carefully scripted, the participants each week seem to move beyond their prescribed scenarios to a kind of rare spontaneity unusual for radio broadcasting.

Cloud Nine has featured storytellers from the various Caribbean islands, Yugoslavia, South Africa and other exotic climes. Listeners to the program have heard Yiddish tales — in English translation — from such gifted people as Leslie Robins, Alec Gelcer and Michael Wex. The latter recently regaled radio audiences with the story of a potato kugel that incarnated the soul of a learned rabbi!

Whether the stories told on *Cloud Nine* are of Jewish, Irish, Ukrainian, Yugoslav or West Indian origin, they inevitably prompt discussion of the common roots of folklore and of the way people incorporate their history and national ethos in their stories.

The exchange of stories and the interpretations thereof foster understanding and appreciation of other peoples' cultures.

The CBC is on the right track.

TO THE EDITOR:

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

JEWS IN SYRIA

At this time, when peace negotiations will be taking place between Syria and Israel, the world community should not forget that there are 4,500 Jews living under the harshest of circumstances in Syria without permission to emigrate.

All people of good conscience should be asking that these Jews be allowed their basic human rights and specifically their right to emigrate.

Rachelle Moll
Jews in Other Lands Committee
Adath Israel Synagogue
Toronto

* * *

THE ARMENIAN QUESTION

Reading Sheldon Kirshner's article entitled Turkey Plays A Vital Role In Multinational Coalition, I was surprised to see his statement: ". . . Turkey is still dogged by persistent accusations of genocide against the Armenians in the First World War. The allegations turn on charges that the Ottoman Turks murdered up to 1.5 million Armenian civilians in a frenzy that may have inspired the Nazis." Sheldon Kirshner refers to the Armenian accusations as allegations the meaning of which is: assertion or formal declaration made without proof.

I find this word very offensive, it puts the whole veracity of the first genocide of the 20th century in doubt, that act of the young Turks headed by Talat Pasha indeed served as an inspiration to Hitler who said "who, after all, speaks today of the annihilation of the Armenians?" (*Ten Days to Die*, by Michael A. Musmano, Judge at the Nuremberg trials).

Kirshner's interview of Marion Pritchard and the concluding last four paragraphs (in the same issue) are somehow related to this same subject: deniers of the Holocaust. Anti-Semites never have enough evidence and proof to satisfy and convince them to believe that this Jewish holocaust happened, some others will argue on the number of Jews who perished as if genocide is a lesser crime when from six million, there were five million dead.

The cruel (premeditated) act is there, the purpose is there and scattering doubt about the veracity of six million will not lessen the evil act, it should be condemned on humanitarian and moral grounds.

That is how I see the Jewish Holocaust and the Armenian genocide. It is up to us as members of those communities (Armenians and Jews) and members of the human race, not to put in doubt these acts of atrocities just because the Armenian genocide did not have the Nuremberg trials, the reasons for this are political and geographical.

Turkey is trying to keep the Armenian question buried as long as possible, so if one day, truth pops up to the surface, as it always does, it will refer to it as an "80-year-old matter." Genocide crime does not age and cannot be forgotten. Persuasion to admission and justice is the solution.

Of all the thousands of well documented books written about the Armanian genocide, let me mention three sources and all three Jewish:

Ambassador Morgenthau's Story, by Henri Morgenthau; The History and Sociology of Genocide, by Frank Chalk and Kurt Jonassohn; Nili by Eliezer Livna (in Hebrew) or The Niti Spies by Anita Engel.

May I urge Mr. Kirshner to read at least the last book in which Sarah Aaronsohn, after witnessing the Turkish atrocities committed against the Armenian people, was so emotionally disturbed and scarred that years later, the mere mention of Armenian, would upset her to the point of hysteria.

V. Pailakian
Montreal

Sheldon Kirshner replies: I did not call into question the Turkish massacre of Armenians. This is a fact. There is, however, an ongoing and legitimate dispute as to how many Armenians were killed. This is what I was referring to in my piece on Turkey's role in the Gulf crisis.

* * *

Rabbi Alex Schindler

IMITATION BY REFORM

Janice Arnold splendidly reported on Rabbi Alexander (Moses) Schindler's public message to UAHC trustees and worshippers at Congregation Emanuel-Beth Sholom on June 7th (Reform Rabbi Warns of Imitating the Orthodox, CJN June 20).

Rabbi Schindler, president of the Union founded by Isaac Mayer Wise and now numbering 850 separate congregations, of which 800 are presently in good standing, warned the adherents of Reform Judaism to guard against what he called protective mimicry.

In warning his flock not to endeavor spuriously to be more like the Orthodox Jews in order to apple-polish the enemies of Liberal-religious Reform Judaism, Rabbi Schindler emphasized:

"Let us not become sycophants, truckling for favor by becoming what we are not. We will only demean ourselves and lose our distinctive character." He also referred to Reform Judaism's spiritual forebears, who did not self-sacrifice in order to have contemporary Reform rabbis and laypersons "trade it in for a tinsel imitation of Orthodoxy."

Sad to report, the "protective mimicry" and "tinsel imitation" of Orthodox Judaism was only too apparent, all the while that Rabbi Schindler excoriated its practice.

This fake Orthodoxy is not only practised here in Montreal, but is alive and well throughout Canada and the U.S.A. Congregations that allege themselves to be Reform Temples — from Vancouver, via Calgary, Edmonton, Winnipeg, Regina, and all of Ontario — and who are members in good standing of the UAHC with few exceptions, are blatantly guilty of aping Orthodox Judaism.

Bedecked in yarmulkes and bath-towel sized talith, even as the distinguished Chassidic rebbes and worshippers, providing a worship service without organ accompaniment, or with organ accompaniment so inaudible as to be meaningless, profering glatt-kosher cakes for the post-Friday evening service social gathering: do these members of the Reform really believe that they are fooling anyone with their pathetically phoney antics?

Under these circumstances, it is not surprising that authentically Orthodox Jews view with derision an allegedly Liberal-religious rabbinate, whose members out do themselves in their obsession to create the image of Jewish religious Orthodoxy.

Klaus J. Hermann
Montreal

* * *

DEFENDS AMNESTY REPORT

I read with amazement Ron Csillag's report that officials of the Canadian Jewish Congress, B'nai Brith and the Canada-Israel Committee accused Amnesty International of bias and one-sidedness in its latest report on civil rights abuses and torture in Israel.

Csillag points out that Amnesty examined human rights abuses in 141 countries, and not just in Israel. Do the critics of the report believe that of 141 reports only the one on Israel is biased and untrue?

If Messrs. Lerman, Kahn, Zimmerman etc., would take the time to read the Israeli press, they would have known long ago that unfortunately, the accusations of Amnesty have been verified and substantiated by Israeli and rights groups such as B'Tselem, the Israeli League for Human and Civil Rights etc. These organizations are headed by respected, well-known academics who cannot be accused of being "biased" or "one sided."

It's time our Jewish and Zionist "leadership" came to the realization that they do Israel no favor by ignoring or denying abuses of civil rights which are widely known throughout the world and have been extensively reported in the main line Israeli press.

Norman Green
Toronto

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

* * *

LASKIN — BRODY

Many of our local Jews can find their surnames on the map of Poland, although in many cases the spelling is modified.

Lask: from which comes Laskin, our recently departed Chief Justice of the Supreme Court of Canada.

Golancz: a Jewish publisher.

Borowie: general counsel of the Canadian Civil Liberties — Allan Borovoy.

Szydlowa: a real estate developer, now Shields.

Gaszowice: a chartered accountant and physician, spelled Gosewitz.

Borkowice: a chartered accountant, spelled Borkovitz.

Bobrowo: a Montreal lawyer — Bobrov.

Mirsk: an Ottawa lawyer — Mirsky.

Czarny: Toronto lawyers — Charney; Brody: Brodey; Kotla: Kotler; Konskie: Consky; Radomsko: Radomski.

The Pinoeer Women's Organization will also recognize the name Mirsky as that of one of its honored founding members.

Opinion

Smaller Jewish communities in need of help

Help! I'm worried by the way the "New World" unfolds

By
J. B. SALSBERG

My dear readers: I'm worried, deeply worried, and even a bit scared by the way Eastern Europe is unfolding following the recent Red Square massive demonstrations against the Kremlin Old Guard.

Mind you, in principle I approve what the Russian masses did in their historic square. They broke the back of the 72-year brutal dictatorship of Stalinism, of one party rule which was really begun by Lenin, the leader of the Bolshevik revolution.

What Lenin called a friendly, co-operating union of friendly nations to build a new, ideal society turned out to be a neither friendly nor a voluntary undertaking. It was a brutal dictatorship — especially after Stalin rose to power — that lasted for more than 70 years.

Let's see: The U.S.S.R. consisted, till a few weeks ago, of 15 Republics, from Estonia's 1.6 million people to Russia's 147 million. Now the three Baltic republics have proclaimed their independence. So did the Ukraine with its 51.7 million and others are sure to follow.

Nu, you will say. What's wrong with that? Aren't you, they will ask, in favor of the national independence of all nations, large or small? Of course I am, but . . .

What about us Jews?

J.B. Salsberg

Until now we took up the battle for "Soviet Jewry" in a responsible manner. We formed "Committees for Soviet Jews" around the world. We carried on the good fight for the rights of Soviet Jews to recreate a viable religious, cultural and social infrastructure. We offered and gave every possible assistance to achieve that objective.

Will we now have to form a "Committee for Ukrainian Jews," a "Committee for Lithuanian Jews" since Lithuania is now an independent country and additional such committees for our fellow-Jews in Latvia, Estonia etc.

One thing is certain. The smaller Jewish communities in the reborn Baltic and other countries in that part of the world will be in real need of help.

What would such an eventuality do to our fund-raising capacity?

I think that it would be more economical to have a massive, one time, super-finance drive to raise whatever funds will be necessary to transport the Jews of Estonia, Latvia, Byelorussia, Lithuania, Moldavia, etc. to Israel on El Al planes where they will have the free choice to remain in the Jewish homeland or to make personal arrangements to go to other countries.

The Jews of the now independent Ukraine are in another category. They have an enviable Jewish culture infrastructure in Kiev, Odessa, Kharkov, etc., and they are able to organize and regulate their departure, if they so desire it, in a planned and orderly manner.

The point to remember is that the liberalizing of Russian society, which the present Russian and Ukrainian leadership will sincerely desire to accomplish, will also awaken the deep-rooted anti-Semitic scum of their society . . .

World Jewry now faces an unprecedented challenge and an equally unprecedented opportunity in the "New Russia." We cannot shrink from that challenge!

Are the present leaders of Israel and that of international Jewry aware of the historic challenge? Of course they are. I can't imagine otherwise.

If so, then why am I belaboring this issue? Because one cannot draw attention to it often enough; because we now have a rarely available opportunity while the "New Russia" is sensitive to world opinion and while it is in urgent need of world assistance.

If any of the sensitive readers of this column should feel that enough is enough and that I owe them a little diversion, I desire to assure them that such diversion will surely be offered. Indeed, I have bagfulls of diversion to present. And will do so shortly. But . . .

But what can I do if I feel so strongly that the present social and political storms that are enveloping the old territories of what was the Soviet Union, are also ripping the roofs of what used to be Jewish centres of historic, creative Jewish communities? . . .

This may be the proper time for all Jewish organizations like the World Jewish Congress, the World Zionist Organization, the B'nai Brith etc. to meet and create, even if on a temporary basis, a unified Jewish command post to deal with the enormous issues that the mass Moscow demonstrations have inaugurated.

A potpourri of unfinished business

Real crisis exists in providing funds for Jewish education

By
RABBI W. GUNTHER PLAUT

Following the precedent of past years I am finishing my columns for the year 5751 with a potpourri of matters that have lain on my desk for some time.

The notorious and controversial Rev. Louis Farrakhan leader of the nation of Islam, publishes a paper mastheaded *The Final Call*. Recently it was being sold on Toronto news stands. I have not seen the paper but take my information from a recent column by Morris Wolfe in the *Globe and Mail* who calls *The Final Call* a curious mix of manifesto, practical advice, conspiracy theory, and bizarre logic, with vehement attacks on Farrakhan's critics.

The Muslim Program, which is reprinted in every issue, calls for a separate territory for blacks in North America or elsewhere and reparation for 400 years of exploitation. All believers in Islam in American prisons are to be freed, etc.

At the centre point of Farrakhan's conspiracy theory are, of course, the Jews. We are the ones who are responsible for everything that has gone wrong in our time and are even responsible for black slavery itself. *The Final Call* informs the reader that the majority of slave ships were owned by Jews in the United States and that the East India Company of the Netherlands was Jewishly controlled and that, in fact, The Netherlands itself was a country created by Jews — one must suppose that it was done for the purpose of enslaving the blacks.

Rabbi Plaut

The author even gives a reference for this preposterous claim and cites a three-volume work on Dutch history. Wolfe checked that work but found nothing of what Farrakhan claimed. All of which proves that, to someone subscribing to the conspiracy theory, all problems have a simple solution. There must be people responsible for your misfortune and in order to cure it, do away with those responsible. It is a theory that we thought had been buried with Hitler, but alas has not.

Speaking of Hitler, someone sent me a photograph of ex-U.S. president Herbert Hoover which shows him in 1938 with Herman Goering on the Nazi thug's estate. On this visit the ex-president also met with Hitler himself and later had words praising his administration — shades of Charles Lindbergh.

From bad to better. *The Canadian Jewish News* some time ago reported that a supermarket was to be built on the site of the former Ravensbrueck concentration camp. Food was now to be sold at a place where people used to be disposed of after having been classified as worthless or sub-human.

A German newspaper commented critically: "It is hard to see how the people who gave the go-ahead for this idea (of building a supermarket) can possibly have felt there was nothing to it — and so sure of themselves within living memory of a grim period in German history . . . Such place names have come to stand for a level of inhumanity for which there is no word."

The outcry raised about this project has had a salutary effect. The premier of the Brandenburg province invited all interested parties, and together they came to the conclusion that instead of a supermarket, a building complex be erected which would be compatible with the dignity of the site, such as a library or an arts and conference centre.

Finally, a problem which we will carry over into the new year. A Toronto parent writes that he has been sending two children to the Jewish school system. "It is obvious that the majority of parents cannot afford to pay for Jewish education at what are increasingly becoming private schools and unavailable to the majority of Jewish children. It is apparent to anyone interested in Jewish education that a crisis has been reached — a crisis which has been building for many years but which has not been addressed by the leaders of our community in the education system."

The writer is correct in stating the problem, but incorrect in saying that the leadership has not addressed the problem. It has, but so far the attempt to involve the state in its solution has not availed. Others suggest we have to redistribute our available funds — which would mean sending less to Israel and spending more on the maintenance of our identity at home. This discussion is likely to move to the forefront of our communal concerns — and with this anticipation I conclude my end of the year round-up, together with a hearty Shana Tova to all of you.

What's the line between normal and phobic?

We may have more to fear than just fear itself

By
ELAINE KAHN

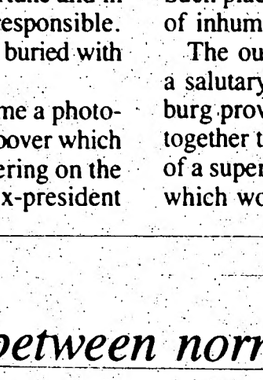
As I've said before, I don't go to movies advertised as scary, because I refuse to pay money just to get scared. So it's probably no surprise to learn that I don't enjoy High Holiday services, even if, given my husband is a rabbi, I don't have to pay to attend this annual fright fest.

What are the High Holidays, after all, but a kind of perverse group therapy in which we are made, through sermons and liturgy, to feel like dirt ("clay in the hands of the potter," as one of the prayers more gently puts it) and then told our very lives will be snuffed out unless, within these particular 10 days, we can convince a totally unseen power that we'll change?

Truly, I would rather stay home and read. Maybe one day when I'm braver. . . .

Though, actually, I'm completely fed up with fear right now. The last straw was reading that bars in certain jurisdictions are now being forced to post warnings that drinking is bad for pregnant women. What next, I screamed at my husband? Warnings on cutlery that all the pieces (but especially the knives) are good for breakfast, dinner, murder or suicide?

You start to envision a world in which every eatery has warnings posted about possible dangers in everything they sell to one diner or another — the "Heart patients are asked to reconsider ordering cheese omelettes" signs squished between the Heimlich manoeuvre posters and the admonitions against drinking fruit juices if you're chewing Nicorettes to quit smoking, which is not allowed in the building anyhow.



Elaine Kahn

I don't know where you draw the line at government intervention. Certainly the mandatory use of seat belts has proven a good thing and air bags should have been mandated years ago. But why stop there? Why not make the whole damn polluting killer machine illegal? Personally, I'd be awfully upset, but I still use chlorine bleach in my laundry, so I should probably be shot anyhow.

What is truly scary is how completely taken by our fears most of us have become. You start to wonder — listening to family, friends, media — whether there is any line between normal and phobic by now. The very air seems paralysed by all the dangerous poisonous variables we factor into our lives daily — and in such endless array.

The sunscreen you use one year to guard against skin cancer has, by the next, been shown to be a possible carcinogen, as has the bug repellent you used to ward off the insects you were scared would give you Lyme's disease. And, of course, if you are a male child or a female of any age, you do not dare go out alone anywhere any hour of the day any more — so it's a real shame that stats show you're in grave danger of abuse or assault if you stay home.

No, I'm not being flip — I'm pointing out that, among other things, perspective is also a victim of our surrender to fear.

For example, early this summer there was a small furore in Ontario over one man's right to own a vanity licence plate reading NTFADA. As it happens, the owner of the plate has been a fairly regular visitor to unknown neighbors down our street and, yes, seeing the plates always made me nervous.

Which is imbecilic.

Surely my time would be better spent realizing how lucky I am to afford such esoteric fears — those who live in Gaza and on the West Bank have to fear more than a pun on a licence plate in a peaceful country.

We who are not hungry can worry about the fibre content of what we eat. Only when you don't have to worry about whether there's a roof over your head at all can you think about whether its paint has toxins.

The government says my daughters are old enough to drive four years from now — until this week, they'd never even taken public transportation alone. It would be wrong of me to be so caught up in my fears for them that I'd forget to understand they're privileged to have access to protected private cars, first for carpools, soon for their own pleasure.

This past month, I've been to several weddings. Given the high number of divorces this past year among family and friends, I looked at the weddings as bravery of the highest order. But I learned more from another family simcha: my great-uncle Ben's 80th birthday party.

During dinner, my great-uncle Mac made a speech about his "baby brother" Ben. There was something quite stunning about that, something very powerful in the reality of all that remembering, all the history, behind such a speech and such a moment.

I looked around at all the family and friends at the party and thought of their histories: singly, interconnected, the good times and the bad, even the very bad. What hit me most, especially looking at my great-uncles, was that I was in a room free of obvious fear, of people who had "come through" in all kinds of ways and now looked forward to each new day. It felt great.

I know this was partly an illusion created by a party, but that's OK. It gave me something to do in shul this coming week. I'm going to sit there and think about the good things I have in my life.

Worrying about losing any of that is as scary as I can take it anyhow.

(A good, sweet, safe and better year to all).

Features

Moscow's campaign against the Jews

A memoir of a disgraceful period

By
SHELDON KIRSHNER

Yakov Rapoport is a survivor. He is the last living member of a group of nine so-called "killer doctors," six of them Jews, who were falsely and maliciously accused of trying to murder prominent public figures in the Soviet Union. In *The Doctors' Plot of 1953* (Harvard University Press, $24.95 U.S.), Rapoport produces a valuable memoir of an ugly period in that country's all- too-often troubled history, one that the present Soviet leadership recognizes as disgraceful.

Rapoport, a retired pathologist who lives in Moscow, writes that the plot was "the culmination of 30 years of Stalin's rule, a regime of lawlessness and terror..." It was not, he hastens to add, "a bolt from the blue."

The ground was well prepared for the onslaught against the Jewish community in general and the doctors in particular.

Editorials in Pravda in 1948 attacked literary, music and theatre critics, mainly Jewish, as "rootless cosmopolitans." It was averred that they had no appreciation of things Russian. Aspersions were cast on Soviet Jewish writers. A portrait of composer Felix Mendelssohn, whose family was originally Jewish, was removed from the Grand Hall of the Moscow Conservatory.

Jewish professors were expelled from medical schools, and those who were spared lived in constant fear. Jewish culture, he writes, was "put before the firing squad" as its finest representatives were murdered.

The secret police tried to recruit Rapoport as an informer. The colonel who contacted him claimed he needed information about the "anti-Soviet moods and intentions" of Jews. Rapoport refused. Further pressure was exerted on him, but to no avail.

In 1952, the local Communist party leadership concocted a "sinister rumor" that Rapoport had bought season tickets to the Jewish Theatre, an act tantamount to counter-revolutionary activity, he says. "In reality, I never bought a season ticket. Since I knew very little Yiddish, I seldom went to the Jewish Theatre."

The atmosphere grew still more oppressive when Rapoport's brother-in-law, Grigory Epstein, a physician, was fired from the two posts he held in Leningrad.

On Jan. 14, 1953, a day after Tass announced the arrest of nine "subversive doctors," Rapoport was informed that he had been relieved of his duties in a Moscow hospital. The chief doctor advised him to remain silent, lest a worse fate befall him.

Nevertheless, Rapoport was arrested, charged with being "a Jewish bourgeois nationalist, an enemy of the Soviet people." He denied the charges, but his interrogator demanded that he admit his "guilt."

Shortly afterward, Rapoport's apartment was thoroughly searched. Letters and documents were removed and two out of four rooms were sealed off to his wife and daughter.

In a prologue, Rapoport's daughter, Natalya, describes the effect of her father's incarceration. "... Two fears... merged into one uninterrupted horror: the daytime fear that my classmates would uncover my disgrace; and the nighttime fear that my mother would be taken away." What's more, most of Natalya's neighbors avoided her like the plague.

Rapoport's account of his imprisonment is vivid.

He was cast into a narrow solitary cell with one small, sloping window high up near the ceiling. His furnishings consisted of an iron bedstead, a little table with an aluminum bowl, an enamel mug and a spoon.

"I found out I was not alone — a watchful eye followed my every movement through the peephole in the door."

Rapoport's diet was pitiful — "coffee" with sugar and a bowl of millet gruel for breakfast, cabbage soup for lunch and bean or pea soup with bits of fish and weak tea for supper.

He was interrogated each night except on Sunday, and the questions never varied. They fell into two categories: Jewish bourgeois nationalism and the alleged terrorism he and his fellow "killer doctors" had perpetrated.

Rapoport, who describes himself as an internationalist and a Communist, turned the tables on his tormentor by citing numerous examples of job discrimination against Soviet Jews. It was only later, he admits, that the implications of the phrase "Jewish bourgeois nationalism" became clear to him.

"Soviet Jews had no right openly to be proud of their outstanding compatriots... Jews had no right to be proud of their compatriots' active participation in the revolutionary struggle... Jews must not mention their role in fighting Nazism in (the Second World War) or be proud of their numerous war heroes..."

According to Rapoport, it was particularly "criminal" for Jews to take pride in the heroism of the Warsaw Ghetto partisans.

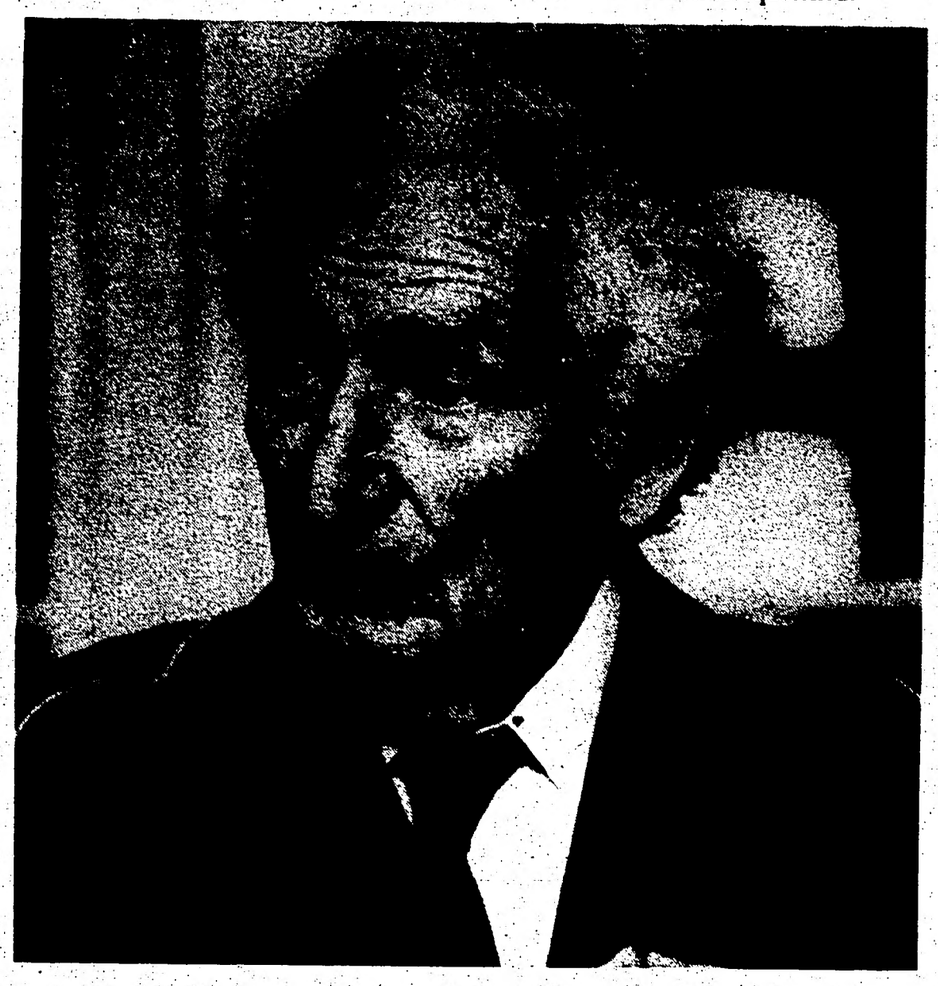
"In other words, Jews as an ethnic group were denied the right enjoyed by every national or ethnic minority on earth — the right to take pride in their heroes."

On April 3, 1953, shortly after Stalin's death, Rapoport was suddenly freed. He had lost weight in jail and now looked reasonably trim. "Better than a spa treatment, isn't it?" the guard quipped as he left. After learning that he had been completely exonerated, Rapoport broke into tears. "All the bitterness of the past months and the shock of this unexpected finale found release in those tears."

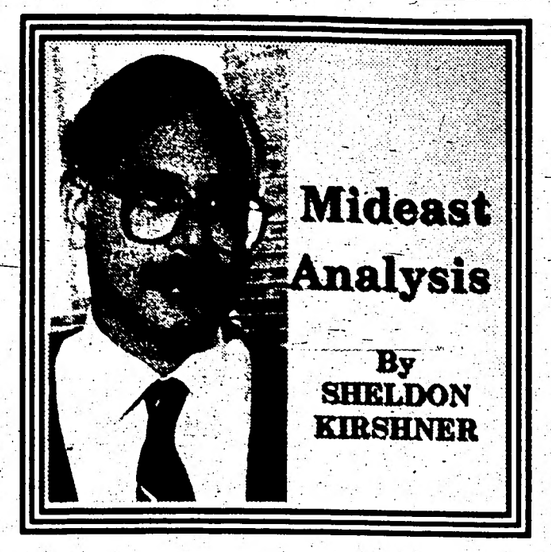
Rapoport resumed his normal life, but the Doctors' Plot continues to haunt him. "...No amount of official documents, even if all were preserved by some miracle and were now made available to researchers, can fully reveal the hidden motives behind the plot," he writes.

"These motives cannot be uncovered until that tangle of provocations, intrigues and struggles within the ruling elite, where defeat meant death, is unravelled."

Soviet historians have yet to plumb the depths of the Doctors' Plot, but as Soviet society moves toward freedom and democracy that day is drawing nearer. In the meantime, Rapoport's memoir serves as an eloquent warning of what could happen again if the incipient democratic movement in the Soviet Union is squelched.



Yakov Rapoport was victimized by Stalin's regime.



Mideast Analysis

By
SHELDON KIRSHNER

The Arab economic boycott against Israel has been in the news of late.

Saudi Arabia has offered to suspend it if Israel stops building new settlements in the territories. Kuwait has all but renounced it. A number of Japanese companies which heretofore refused to do business with Israel, notably Toyota and Nissan, have relented. Japan, for the first time, is sending a commercial attache to its embassy in Tel Aviv. The European Community has assured Israeli Foreign Minister David Levy that the boycott contravenes its principles and that the EC will consider taking collective measures against it.

In existence since 1946, two years before Israel's emergence as a sovereign state, the boycott was established by the Cairo-based Arab League to stifle the growth of the Yishuv in Palestine.

Vastly expanded after 1948, the boycott was co-ordinated and rigidly enforced by the Central Boycott Office in Damascus. (Since its 1979 peace treaty with Israel, Egypt has rescinded its boycott laws.)

The boycott operates on three official levels and one unofficial level:

- The primary boycott prohibits member Arab states and Arab companies from trading with Israel.
- The secondary boycott is directed against non-Arab third parties. For example: companies which violate it are put on a blacklist and usually barred from operating in the Arab world.
- The tertiary boycott blacklists companies which deal with blacklisted firms.
- The voluntary boycott, the fruit of indirect Arab intimidation, has a chilling effect on companies that might otherwise do business with Israel.

Arab economic boycott has hurt Israel

When last published in 1976, the blacklist contained more than 6,300 entries from 96 countries. Last March, however, almost 200 companies were added to the list, including more than 100 in which British-Jewish tycoon Robert Maxwell has an interest.

According to the Anti-Defamation League in New York City, the boycott has been applied sporadically. Mauritania and Somalia, for instance, do not have boycott offices and pay little attention to boycott matters.

Nevertheless, the boycott has taken a toll on Israel's economy — having hurt, but not crippled it.

Figures supplied by the Israeli Chambers of Commerce and the Anti-Defamation League suggest that it has cost Israel about $20 billion (U.S.) in lost exports and $16 billion (U.S.) in lost foreign investment in the past 43 years.

Observers believe that if there had been no boycott, the Israeli economy could have grown more robustly and the need for foreign aid could have been reduced by at least 10 per cent.

The boycott has had a significantly adverse impact on the ability of Israel's promising high technology sector to export its products, especially to Europe. What's more, very few of the top European firms maintain a subsidiary, a branch office or a manufacturing and research and development operation in Israel. To avoid problems, many European companies sell to Israel only through middlemen and foreign agents, resulting in a mark-up in the price of goods to the Israeli consumer.

Canada and the United States have passed anti-boycott legislation, as has France, Holland, Belgium and Luxembourg. Recently, Germany and Italy promised to do so.

The United States probably has the most stringent anti-boycott laws, the Export Administration Act and the Internal Revenue Code, both of which are policed by the commerce department.

On average annually, U.S. firms receive approximately 12,000 Arab requests for boycott compliance, while the commerce department handles about 100 cases of enforcement violations. Companies which have run afoul of the laws include Ford Motor Company, Hyundai Engineering and Construction Company, Sara Lee Corporation, Safeway Stores Inc., Mitsubishi International and Wang Europe S.A.

Israeli cable TV? No thanks!

By
NECHEMIA MEYERS

By the end of the year, there will be some 200,000 Israeli households hooked up to cable TV, but the Meyers household will not be among them.

When the sales representative of the firm bringing cable to Rehovot visited our apartment recently, we told her that we didn't have time to watch many telecasts on the two local channels and hence saw no point in paying good money — $200 (U.S.) for installation plus a monthly fee of $25 — to receive 26 more channels that we wouldn't have time to watch.

"Don't tell me that you spend every free moment reading," she exclaimed in open disbelief. We assured her that we did read a lot and quite apart from that, we weren't particularly enthralled by the prospect of seeing an international selection of soap operas.

Until the advent of cable, local TV addicts were in bad shape. They had to content themselves with two government-controlled channels broadcasting only in the evening, plus, in some areas, unlicensed "pirate" stations showing a variety of films, some of them pornographic.

The embarrassment of riches now available to them is the result of a 1986 Knesset decision to authorize cable TV, which is becoming operational in most parts of Israel this year. Stations offer special programs for children, sports fans and film lovers, plus transmissions from a variety of foreign stations.

Among them are stations in the United States, the Soviet Union, Italy, Britain, France, Hong Kong, Turkey, Mexico, Egypt, Germany, Lebanon, Jordan, South Africa and Madagascar. And, it goes without saying, there will also be CNN.

Cable companies are supposed to produce local shows as well, but few do so as yet for financial reasons. Only when they are allowed to solicit advertising — probably in two or three years time — will they have the funds to begin their own productions on a significant scale.

Not everyone will be happy when there are TV ads, least of all the newspapers, which stand to lose advertising revenue. To prepare for that eventuality, some of them have bought shares in cable companies.

Also worried are the operators of "pirate" stations. They have already begun cutting subscription fees and are putting more emphasis on films with unbridled sex and violence, which the government won't allow regular stations to screen.

At the same time, appliance shops have greeted the new development with enormous enthusiasm. This is because 85 per cent of Israeli homes only have one TV set at the moment, but will have to buy more if family disputes are to be avoided when the young children want to watch cartoons, the teenagers MTV, mom a talk show and dad some sports event.

Even now, in those areas where cable is in operation, quarrels are apt to break out in one-set families at 9 p.m. when wives want to watch a 248-episode Mexican soap opera while the husbands insist on seeing Israel TV's main news show.

The greatest and most pernicious impact of cable TV may well be on Israeli children. They already watch television an average of three hours and 40 minutes a day and where cable has arrived tend to spend twice that much time per day in front of the box.

One can only hope that the allure of unlimited TV will gradually fade once Israelis — children and adults alike — get used to it.

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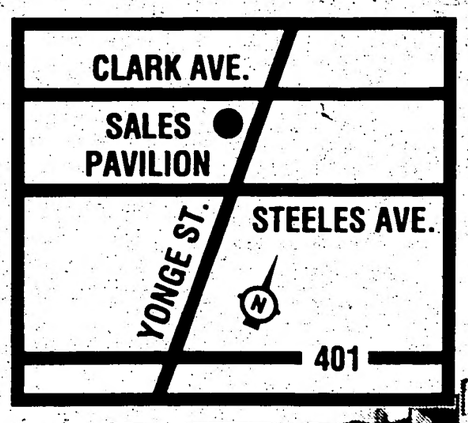

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World

Blacks vent rage following Crown Heights accident

By
STEWART AIN

NEW YORK — Even as 7-year-old Gavin Cato was laid to rest, the venom and hatred some blacks in Crown Heights feel for their Chassidic neighbors continued to be expressed. Indeed, the child's funeral itself became a platform to vent that rage.

"We've got a group here, the Chassidic community, abusing their power in collusion with city officials, backed up by the police," said the Rev. Herbert Daughtry in his eulogy at St. Anthony's Baptist Church.

"I heard the word peace," said the Rev. Al Sharpton. "But they don't want peace, they want quiet."

Sharpton was referring to rioting by blacks in Crown Heights. The rampage was sparked by an automobile accident Aug. 19 in which a car driven by a Chassid, Yosef Lifsh, spun out of control and jumped a curb, killing Cato and injuring his 7-year-old cousin, Angela.

An Emergency Medical Service ambulance and one from Chevra Hatzolah, a private Jewish ambulance service, arrived on the scene simultaneously. Blacks in the community charged that the Hatzolah attendants ignored the injured children and ran instead to help the injured driver.

Black residents also were incensed that Lifsh was not arrested immediately. Some said he had lost control of his car because he was speeding and ran a red light. If a black man had been behind the wheel, they argued, he would have been arrested on the spot.

The belief that the city accords the Chassidic community preferential treatment was repeated by black residents again and again as reporters sought to learn the reason for the racial violence spawned by the accident.

"This feeling — that they are getting special treatment — has been going on for years," said one black woman. "There was an incident in the '60s that confirmed this suspicion and it has been brewing ever since. All it took was one incident for it to erupt."

Just hours after the tragic mishap, Yankel Rosenbaum, a 29-year-old Chassid visiting from Australia to study the Holocaust, was jumped by a mob of blacks and stabbed to death. Lemerick Nelson Jr., 16, of Linden Boulevard in East Flatbush, Brooklyn, was later arrested. He was indicted by a Brooklyn grand jury on murder and weapons charges and faces 25 years to life in prison if convicted.

For four consecutive nights, bands of black youths ran through the streets, throwing firebombs at cars and homes, breaking windows and breaking into and looting stores. An Israeli flag was burned; someone held aloft a sign reading, "Hitler should have finished the job."

Only a massive police presence and scores of arrests quelled the violence.

In the wake of the outburst, members of the Jewish community questioned how to avoid further confrontations and resolve the tensions between Jews and blacks in Crown Heights.

Rabbi Marc Tanenbaum, a former official of the American Jewish Committee and now a consultant to Jewish groups, called the riot "one of the worst forms of intergroup hostility. It's a classic case of verbal violence becoming the engine for physical violence."

He said the fact that this long-simmering hatred between the Chassidim and blacks of Crown Heights could escalate into violence "raises the question of just how effective the strategy has been for resolving the intergroup hostility. It's gone on so long that it has become a boil; every time you touch it, it lances."

Gillian Martin Sorensen, president of the National Conference of Christians and Jews, said of the anti-Semitic name-calling by the black rioters: "They feel put upon and deprived, and they look for a scapegoat. The scapegoat at this time is their Jewish neighbors. I hope the rational leaders of goodwill will be up front and not the rabble-rousers and headline grabbers."

But Rabbi Marc Schneier, president of the Foundation for Ethnic Understanding, said "there are virtually no black leaders to step in to renounce black racism. Just as so-called moderate black leaders have come in for attack, so have leaders of the Jewish community for their less than forceful efforts on behalf of the Chassidim of Crown Heights.

Michael Miller, the JCRC's executive director, cut short a business trip to Israel to oversee his organization's operation. And he was the only Jewish communal leader at the Cato funeral.

The Jewish Defence Organization was also on the scene.

Rabbi Gilbert Rosenthal, executive vice president of the New York Board of Rabbis, said he had met with a leader of the black clergy to explore ways to bring "calm and tranquility to the troubled waters."

"Recriminations over past wrongs, whether they are actual wrongs or just imagined wrongs, are not a fruitful approach to bring harmony in the community," he said.

Asked about criticism from members of the Chassidic community that Jewish leaders were slow to rally to their support, Rosenthal replied:

"I'm taken aback that they should speak this way. They have been very insular in the past. But I guess now in a moment of terror, you reach out to a fellow Jew. Maybe they are right that the Jewish community has been complacent, saying 'what the devil, they're out in Crown Heights.' But the Jewish attitude must be that we are responsible for one another."

Dr. Samuel Klagsbrun, a psychiatrist with extensive experience in conflict resolution, said he had noticed "an absence of leadership on all sides, except for the horrible demagoguery of people like (Sonny) Carson and Sharpton.

"What I also found to be an unhappy fact is that (Lubavitcher Rebbe Menachem Mendel) Schneerson has not been direct, forthcoming and understanding — as he clearly should have been — of the reason the black community has erupted. The fact that Schneerson has not been more direct is a huge mistake in my opinion."

He said it is time for both blacks and Jews to put this episode behind them, regardless of which side was right or wrong.

"One of the first lessons that practical business people learn is that right and wrong proves less relevant than the wish to achieve a common goal," said Klagsbrun. "I'm afraid I don't see any evidence of that. The black group sees itself powerless and wronged and has a convenient target — this accident and tragedy.

"The Chabad community, with its long history and the Second World War behind it, feels insulated and suspicious of any kind of blood libel accusation, and therefore seals itself off from making appropriate gestures."

Such a gesture, he suggested, could be the establishment of a scholarship fund for the family of the child injured in the car accident.

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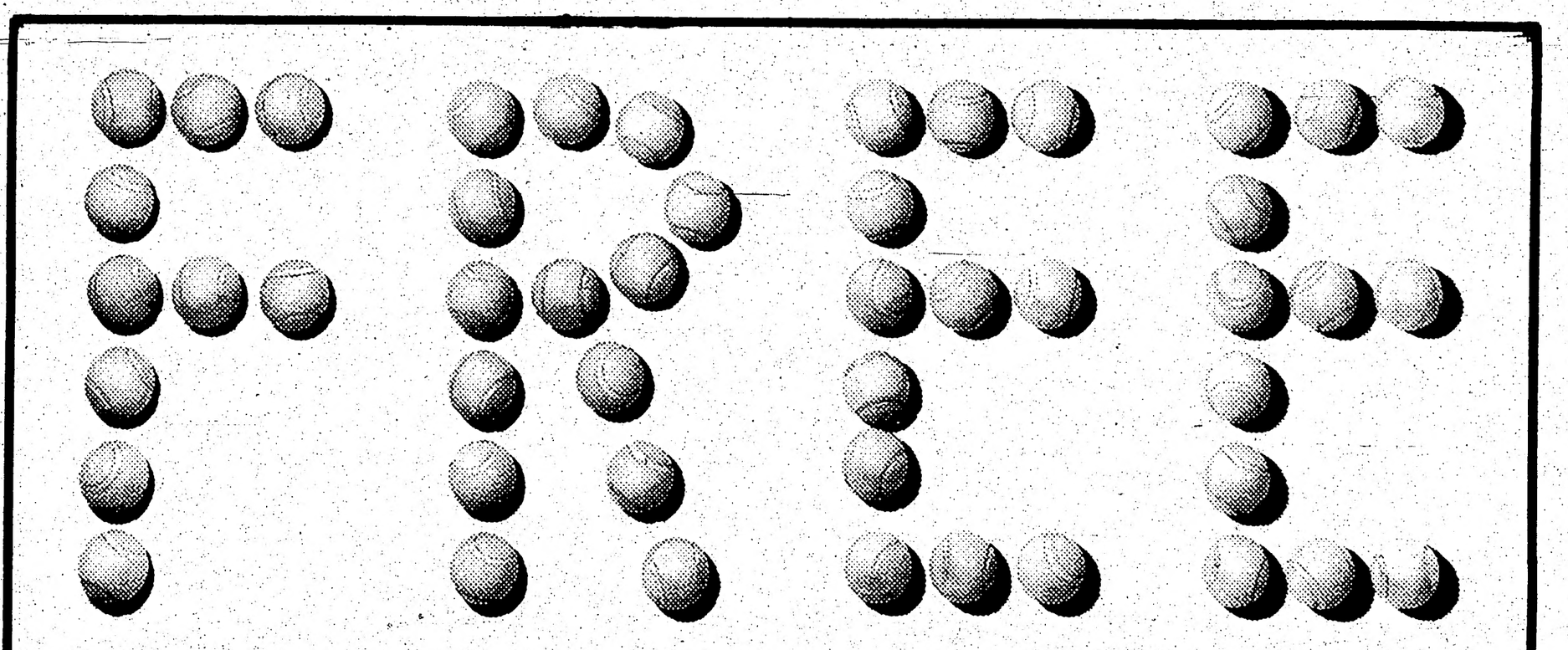
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New Bonds issue

[Cont'd. from page 1]

lion issue, Israel Bonds purchased in Canada were always in U.S. currency.

Bronfman assured another questioner that proceeds from this issue, as with all other Israel Bond issues, will not be spent on the West Bank or in Gaza, and will be confined to areas within the Green Line. Bonds are used to finance development of Israel's infrastructure.

A CTV questioner wanted to know why Canadians would buy bonds that pay one-half per cent less than government bonds and Dobrin replied that he was sure some Canadians would welcome the chance to invest in Israel.

The $50 million issue will be of interest to the general market, CIS executive vice-president Julius Briskin said.

With Israel's population due to grow by 800,000 in five years, the demand by Israel for Canadian goods and services will increase, Bronfman said. There are not nearly enough Canadian exports flowing to Israel at the present time, he added.

Citing the huge costs facing the Israeli government, Bronfman said the 300,000 immigrants taken in during the past two years carry a price tag of $30 billion. "Every wave of immigrants eventually proves to be profitable but in the interim period there is a big job of financing."

Israel is a good investment for Canadians because it has a free trade agreement with the United States, a duty free agreement with the European community, and has shown it can compete in the world in agriculture and scientific instrumentation, Dobrin noted.

Since Israel Bonds were introduced in 1951, $11 billion has been invested in Israel and $7 billion has been redeemed on schedule, said Erol Araf, CIS director of communications.

A video shown at the press conference said Israel, with a land area no larger than Vancouver Island, will have a population of six million and that the new settlements will be in the Galilee and the Negev.

"This will transform Israel into the Japan of the Middle East," the commentary said.

* * *

At a reception celebrating the launch, Bronfman paid tribute to CIS president Alex Grossman, Dobrin, Briskin and the entire staff of Israel Bonds for their efforts towards what he called "a signal day in Canada."

Noting that Israel has never had a financial instrument in any other foreign currency but U.S. dollars, Bronfman said that the significance of the Canadian issue is twofold.

"It marks the recognition of the purchase by Canadians of Israel Bonds, who rank second only to U.S. buyers; and it will lead to a furtherance of trade between Israel and Canada."

The reception was attended by more than 250 people.

At a press conference launching the new $50 million Israel Bond issue in Canadian currency for the first time are (from left) Charles R. Bronfman, honorary chairman, Canada—Israel Securities Limited; Melvyn A. Dobrin, chairman; and Harold Walkin, financial analyst. [Barry Shainbaum photo]

THEY'RE BACK

Every summer the jellyfish make their appearance off Israel's coast. Some years there are more than others. The jellyfish vary from day to day according to the tides. The existence of these ice-blue jellyfish is a fairly recent phenomenon since and were first seen off the coast of Israel six years ago. This youngster has plans of his own for this jellyfish washed up on the shore of Tel Aviv. [IPPA photo]

The National Officers' Committee,
the National Executive Committee
and staff of Canadian Jewish Congress
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in the coming year.

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Israel

Which republics to recognize

Israel reviews ties with Soviets

JERUSALEM (JTA) — The swift breakup of the Soviet empire poses a dilemma for Israel that must decide what type of relations to have with the constituent republics which are announcing their secession from the Soviet Union one by one.

Opposition parties in the Knesset are pressuring the Likud government to extend immediate diplomatic recognition to the Baltic republics — Lithuania, Latvia and Estonia — which have proclaimed independence of Moscow.

But Prime Minister Yitzhak Shamir is exercising the same caution that characterized his mute response to the failed military coup in Moscow.

"As a small country, Israel should not rush to recognize," Shamir told reporters before leaving on an official visit to Bulgaria.

"We will not be the first to take decisive steps, and we will act only according to the developments," he said.

His remarks indicated that while Israel eventually will recognize the Baltic republics, it will follow the lead of the United States, which has also been cautious in its approach.

That decision apparently emerged from high-level discussions earlier involving Shamir and Foreign Minister David Levy. It stemmed from Israel's special position with respect to the Soviet Union.

Jerusalem is reluctant to take any step that might offend the central authorities in Moscow because of possible repercussions for Jewish emigration and for the Jews remaining behind.

At the same time, Israel does not want to be perceived to be lagging, if only because the Baltic republics, especially Lithuania, have sizable Jewish populations.

The 12 European Community member states and the Scandinavian countries have recognized them. But Shamir and Levy apparently decided it is prudent for Israel to march in lock step with the United States on this issue.

Israel adopted a similar approach earlier this summer when it came to lifting economic sanctions against South Africa.

The United States never recognized the Soviet annexation of the Baltic states in 1940, when the Hitler-Stalin pact was in force. And Washington has made their liberation a cause celebre of the Cold War during the past 40 years.

Ironically, U.S. President George Bush's conservative administration has been hesitant now that their freedom is at hand.

Shamir's refusal to commit Israel to prompt recognition of the Baltic states has fueled criticism from the opposition in the Knesset, especially in light of the government's silence over the coup in Moscow.

Ethiopian, Soviet olim get into fight at hotel

JERUSALEM (JTA) — A fierce brawl between Ethiopian and Soviet immigrants broke out last week at a Jerusalem absorption centre. Four Soviet olim were hospitalized for minor injuries.

Jewish Agency officials insisted racism played no part in the fracas. But Israeli authorities are questioning the wisdom of housing immigrants from widely disparate ethnic and social backgrounds under the same roof.

The incident, which left seething tensions in its wake, occurred at a former hotel ironically named the Diplomat. It has been serving as temporary quarters for about 200 recently arrived Soviet Jews and some 600 Ethiopians, part of the 14,000 brought to Israel in the Operation Solomon airlift of May 24-25.

Police who broke up the melee, which involved dozens of olim on both sides, said stones, iron bars and other improvised weapons, possibly even knives, were wielded by the combatants.

According to some sources, the ill feelings stem from Soviet Jews' resentment of the extra benefits given the Ethiopian immigrants, who come from a primitive society and have trouble adjusting to Israel's western lifestyle.

"They just refuse to accept that they are both members of the same people," said Meir Buzaglo, one of the homeless Israelis who also lives at the absorption centre.

Unlike the Ethiopians, who are sheltered at absorption centres and showered with clothing and other gifts while they try to learn the language and acclimatize themselves, the Soviets generally undergo "direct absorption."

Each family receives a stipend on arrival, from which it must pay rent and purchase other necessities of life while learning Hebrew and searching for housing and jobs — both in short supply.

The Soviet olim at the Diplomat pay rent while the Ethiopians do not. Jewish Agency officials admitted that it was a mistake to put the two groups together. But Brachiyahu Mansouri, a senior immigration official, dismissed a suggestion that racism was responsible for the unrest.

"It's negligible, doesn't exist," he told reporters.

Absorption Ministry officials said there is no intention of trying to force the two communities to live together in the long term. The arrangement at the Jerusalem hotel is temporary. But now even temporary arrangements will be carefully reviewed, ministry officials said.

Treated for wounds

Israeli newspapers featured photographs of bloodied olim in ambulances being taken to hospitals, where they were treated for flesh wounds.

Trouble seems to have been brewing for some time between the two groups at the absorption centre. Soviet parents told reporters that the violent confrontation was triggered by frequent fights between young Soviet children and older Ethiopians.

Soviet Jews at the hotel complained that the Ethiopians were noisy and untidy and that they had started the fights.

A young Ethiopian immigrant who said his name was Mengistu told Israel Radio that he had studied some Russian in Addis Ababa and understood the frequently insulting remarks by the Soviet olim about his people.

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New Minimum Wage Regulations

The following new general minimum wage rates (excluding harvest workers) take effect at the beginning of the work week in which November 1st, 1991 occurs:

GENERAL (including domestics)

General (hourly)	$ 6.00
Students under 18 (hourly)	$ 5.55
Liquor servers (hourly)	$ 5.50
Hunting/Fishing Guides (day, 5 hours +)	$60.00
Hunting/Fishing Guides (less than 5 hours)	$30.00

The following new minimum wage rates for fruit, vegetable and tobacco harvesters will go into effect on January 1st, 1992:

Adults	$ 6.00
Students under 18	$ 5.55

Maximum room and meal values in calculating the minimum wage (applicable to general workers at the beginning of the work week in which November 1st, 1991 occurs, and to harvest workers, January 1st, 1992):

Room	– private (weekly)	$27.80
	– non-private (weekly)	$13.90
Meals	– (each)	$ 2.20
	– (weekly)	$46.20
Room and meals (weekly)		
	– with private room	$74.00
	– with non-private room	$60.10
Housing (weekly) for harvest workers only		
	– serviced	$87.00
	– unserviced	$64.20

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משפט און תפילה

באטראכטונגען ביים אָנקום פון די הייליקע טעג

פון נ. שמן

איינס פון די יסודות, אויף וועלכע דער מחזור־בנין איז געבויט, איז דער פסוק „עיני ה' אלקיך בה מרא)שית השנה ועד אחרית שנה" — „די אויגן פון השם זיינען תמיד אויף דעם לאַנד (ארץ ישראל) פון אָנהויב יאָר ביז סוף יאָר".

ס'רעדט זיך וועגן ארץ ישראל, אָבער ווי עס ווערט אויסגעטייטשט, איז עס געמיינט געווארן אויך אויף אַנדערע לענדער. ארץ ישראל, ווי ר' יהודה הלוי דריקט זיך אויס, איז דאָס הארץ פון דער וועלט, און דער ערשטער טאָג אין תשרי איז דער „יום הרת עולם", דער יום הדין פאַר אַלץ, וואָס איז באַשאַפן געווארן אינעם בראשית. עס איז דער טאָג פון חשבון הנפש, טאָג פון משפט ביים הימלישן בית דין, וי מיר זאָגן אין די תפלות: „אין־דיין בוך ווערן אַלע אַריינגעשריבן".

טעג זיינען באַשאַפן געווארן און ער איז איינער צווישן זיי, טייטשט דער תנא דבי אליהו, אַז דאָ איז געמיינט געווארן ראש השנה און יום כפור, וויל קיין שום יום־טוב ווערט נישט גערופן „יום" (טאָג), אויסער ראש השנה און יום כפור, ווי אַ רמז אויף די ימים נוראים, די ימי הדין און טעג פון תשובה. ווער עס וויל טאָן תשובה, ווערן פאַר אים געעפנט טיר און טויער. די תשובה קאָן נאָר קומען, ווען דער מענטש ווארצלט אריס ביי זיך די גאווה, דאָס גרויסהאַלטן זיך.

דער רבי ר' אלימלך האָט אויסגעטייטשט דעם פסוק: „אם יסתר איש במסתרים...", ווען אַ מענטש באַהאַלט זיך אַפילו אין וועלדער און זעט בלויז זיך. ער איז איינגעגלויבט אין זיין איך, אין זיין ענאָ, „לא אראנו", וויל אים דער באַשעפער נישט זען; אָבער וועט „ואני לא" — וועט ער באַטראַכט זיין שפלות, דעמאָלט אראנו (וועל איך אים זען) — זאָגט גאָט.

די גאווה פון אַ מענטשן דערנידריקט אים. אַפילו פאַר דעם צדיק, האָט געזאָגט דער קאָצקער רבי ר' מנחם מענדל זצ"ל, איז גרויס די סכנה פון גאוות און ער דאַרף זיך אויסהיטן פאַר דעם דאָזיקן יצר, וואָס פאַרשפרייט אַ נעץ אים צו פאַנגען. און אז מיר האָבן שוין געפראכט א געדאנק פונעם קאָצקער, וועלן מיר ברענגען זיינס א פילאָזאָפישן זאָג: „אויב אימיצער באַרימט זיך, אז ער האָט שוין דערגרייכט חכמה, דעת און אמת, איז דאָס א באוויז, אז ער איז גאָר ווייט פון חכמה. דער מענטש דארף האָבן דעם רצון צו וועלן דערגרייכן חכמה און אמת."

צוליב וואָס איז דער מענטש באַשאַפן געווארן, פרעגט דער קאָצקער, און ער ענטפערט: כדי ער זאָל דערהויבן די ערד, דאָס ערדישע צום הימל. אַוועקצורייסן זיך פון ארציותדיקייט און זיך דערהויבן צו רוחניותדיקייט. אין דעם זין דארף מען זען די מאָטיוון פון חשבון הנפש און תשובה, אַז מענטש זאָל ווייסן, אַז ס'איז דאָ דין, אַז די וועלט איז נישט הפקר.

מ'האָט דעם מענטש געגעבן די בחירה, ער זאָל זיך קענען אויסקלייבן זיין וועג און מ'האָט אים באַזאָרגט מיט תשובה, ער זאָל זיך קענען ענדערן צום גוטן און דער געדאַנק פון תשובה איז געקומען איידער דער מענטש איז געקומען אויף דער וועלט. מ'האָט צוגעגרייט פאַר דעם מענטשן, ער זאָל נישט ווערן אויף אייביק פאַראורטיילט; ער זאָל קענען חרטה האָבן און תשובה טאָן אויף באַגאַנגענע פעלערן. די פאַסיקסטע צייט פאַר תשובה זיינען די טעג ראש השנה און יום כפור: ראש השנה, טאָג פון משפט, און יום כפור, טאָג פון פאַרגעבונג, וועלן הקב"ה האָט געלאָזט וויסן דורך משה רבינו, אַז ער האָט פאַרגעבן די ירדן אויף דעם חטא העגל, די שווערסטע זינד ביים דור המדבר, און דאָך איז געקומען דער אָנזאָג: **סלחתי** — איך האָב זיי פאַרגעבן.

דער מענטש — זאָגט ר' צדוק הכהן מלובלין — האַלט אין איין זוכן: ער זוכט אויף דער יבשה און ער זוכט אין די ימים; ער זוכט אין די ערדישע טיפענישן און אויף די הימלישע הויכן: ער פאַרגעסט אָבער צו זוכן זיך, ער פאַרגעסט אין זיין אייגענעם חשבון הנפש און דערמאָנען אין זיין אייגענעם חשבון הנפש און דאָס טוט דער שופר אויפצוועקן די פאַרשלאָפענע. דער שופר, ווי גרויס ער זאָל נישט זיין, וועקט מיט אַ „קול דממה דקה". אַריינצודרינגען אין יידישע הערצער, כדי סיזאָל נתגלה וועלן דער רצון פון מענטש, צו לעבן לויט די אַטריבוטן פון ישר און צדק און דערמיט ווירקן, אַז אין די הימלישע הויכן זאָל מען אונדז געדענקען צום גוטן, „שיעלה זכרונינו לטובה".

סיווילט זיך אביסל מאריך זיין וועגן די ראש השנה־מאָטייוון, אָבער ניט אין אזעלכע ענגע ראמען, וועלן מיר ענדיקן נאָכאַמאָל מיט די לערעס פון חסידות, מ'זאָל ניט אזויפיל רעדן וועגן דעם נעגאטיוון ביים מענטשן, נאָר זיך פארנעמען מיטן „ועשה טוב", צו שאפן פאָזיטיוועס און במילא וועט יום כפור ברענגען פארגעבונג.

אַ כתיבה וחתימה טובה צו אייך אַלעמען!

Not releasing prisoners yet

Israel waits for word on soldiers' fate

JERUSALEM (JTA) — After weeks of negotiations and diplomatic missions aimed at bringing about a release of Western hostages from Lebanon, Israel is still waiting for new information about the fate of seven Israel Defence Force servicemen long missing in Lebanon.

Until Israel receives such information, it will not consider freeing any Lebanese or Palestinian prisoners in exchange for Western hostages, Prime Minister Yitzhak Shamir reiterated last week.

Shamir, who spoke to reporters at Ben-Gurion Airport before leaving on a visit to Bulgaria, did not seem to share the guarded optimism expressed by UN Secretary-General Javier Perez de Cuellar. The UN chief has been trying for the past month to broker a hostage exchange, at the request of the groups that ostensibly hold the hostages.

In Geneva, Perez de Cuellar said Monday while he could not predict how soon any detainees would be released, "things are moving and moving at a good pace."

"We are pleased to note the secretary-general's optimistic mood, and I hope he has good news. But we have not heard it yet," Shamir replied.

He added that Israel is in "permanent close contact" with the United Nations on this matter and that Jerusalem would know more in a few days, after new meetings between Israeli and UN officials.

Perez de Cuellar's personal representative in the hostage situation, Giandomenico Picco, just spent a week in Israel conferring with local officials and has reported to the secretary-general in Geneva. Neither would discuss what transpired.

In Lebanon, Minister of State Nabih Berri was quoted as saying that the Shi'ite Amal militia, which he heads, is holding the remains of two of the Israeli servicemen.

But Israel must free 28 women prisoners before the International Red Cross would be allowed to inspect the corpses, Berri said. It was unclear to which women he was referring.

Sources here assumed he meant women held prisoner by the Israeli-allied South Lebanon Army, including one who tried to assassinate SLA Commander Gen. Antoine Lahad several years ago.

They are believed to be incarcerated in El-Khiam prison in the southern Lebanon security zone.

Danny Naveh, media adviser to Defence Minister Moshe Arens, said that without a precise check of the two bodies, Berri's statement is just another in a long series of uncorroborated statements made in Lebanon recently.

He said Berri has claimed in the past that Amal had the bodies of Israeli servicemen, obtained from Al Fatah, the main faction of the Palestine Liberation Organization.

Berri has been told repeatedly that proper identification of the bodies is a precondition to any negotiations, Naveh said.

Meanwhile, Iran's UN ambassador, Kamal Kharrazi, said that the missing Israeli soldiers are prisoners of war whose fate is not linked to the Western hostages and is not a factor in negotiations for their release.

Kharrazi, who made his remarks to the Beirut daily A-Safir, met with Perez de Cuellar in Geneva last week.

The secretary-general said afterward: "So far, I consider that we have been successful, but I have to be very careful in my statements."

Asked if the Iranians accept the Israeli position that no detainees will be released before tangible proof is provided about the fate of their missing soldiers, he replied, "The Iranians know the Israeli position, and there is no angry reaction on their part."

The Islamic Jihad, which holds at least two American hostages, freed British journalist John McCarthy on Aug. 8 with a letter to the UN secretary-general proposing further swaps of hostages for Arabs detained by Israel.

Lebanese groups close to the pro-Iranian Hezbollah, an organization of militant Shi'ite fundamentalists in southern Lebanon, are believed to be holding five Americans, two Britons and two Germans.

Israel holds close to 400 Lebanese and Palestinians in prison camps in Israel and the southern Lebanese security zone. Many have never been formally charged. They include Sheik Abdul Karim Obeid, spiritual mentor of one of the Hezbollah factions.

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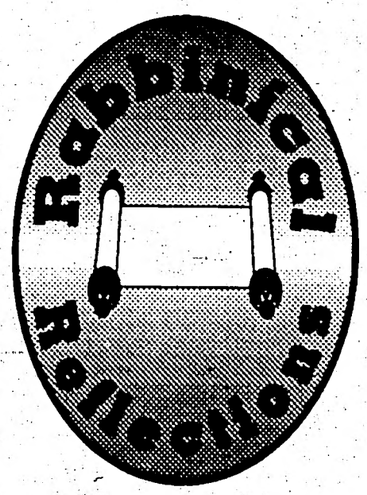

By
RABBI
AARON LEVINE

Soon we shall be standing before the Almighty petitioning Him for many things for the coming year. We recite the famous Avinu Malkeinu prayer asking God, among other things, to inscribe us in the books of life, redemption, salvation, livelihood and sustenance, merits, and forgiveness and pardon.

Although we shout out our requests, we traditionally recite the last verse quietly: "Our Father, our King, be gracious unto us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us." The famed Dubno Maggid explained this with a parable.

A retail merchant made his way to his wholesale supplier to buy the goods he needed for his business. He always made a very large purchase and paid in cash for the full amount. The wholesaler instructed his workers to wait on the merchant attentively and patiently, and to run to bring him all that he ordered. Standing in the middle of the warehouse, the merchant bellowed all sorts of orders and requests:

"I want a thousand yards of that cloth, two thousand yards of the blue velvet, three thousand yards of that white silk," he shouted, and on and on he went, requesting many other items.

When it came time to reckon up the price of the goods and to pay the bill, the merchant took the wholesaler to the side and, very embarrassed, whispered in his ear: "Listen, I've had a bad year and I can't give you any money for this right now. Please allow me credit until I can pay you."

So it is with us. We shout out all sorts of requests to God in this prayer. But when it comes down to paying the bill for all the goods that we have ordered for the year, we can barely whisper in our embarrassment that we really have no worthy deeds with which to pay the Almighty for our requests. Nevertheless, we petition Him to grant us these in His charity and kindness.

One year, before shofar blowing, Rabbi Yosef of Tartshin told his congregants the following similar story:

A wealthy, scholarly Jew was once greatly honored with a visit from the rabbi of his city. Wishing to serve him as befitting the honor of his guest, he dispatched his servant to the wine cellar and ordered him to fetch him the best, most expensive of his bottles. While awaiting the servant's return, the two engaged in a discussion of Torah. Quite some time passed and the servant had not yet returned.

Excusing himself, the master of the house descended to the wine cellar to discover the reason for the delay. His eyes could not believe what he saw! Streams of wine were oozing all over the floor. Upon investigating, he noticed that many of the wine spigots were open and the wine was flowing freely from the barrels. The servant was nowhere in sight. With trembling hands he closed all the spigots, and with shaky feet ascended the stairs. He was devastated at the financial loss his servant had wrought upon him, and at the virtual destruction of his precious stock of wines.

He dispatched others to search for the servant, and they found him in a corner of the cellar as drunk as Lot. The servant had simply wanted to try a few drops of the precious wines before bringing the bottle to his master. The more he tasted, the more he drank. In no time he was drunk, and neglected to close the spigots of the barrels from which he had drunk.

When they dragged him before his furious master, the master explained to him the serious financial loss he had incurred and the great embarrassment he had suffered in front of the rabbi. The servant, still drunk, did not react at all to the strong admonishment. It didn't dawn on him to try to excuse himself and beg foregiveness. On the contrary, in his drunken stupor he brazenly raised his head and said confidently:

"I demand that the master raise my salary from today on, for the wages I am receiving are far too low, and are not suitable for a worker of my stature."

Rabbi Yosef ended his parable. The congregants lowered their heads in shame, for each one had understood the powerful message and engraved it on his heart.

A story is sometimes worth a thousand words of chastisement. May we, too, take the message of the above to heart as we cry out our demands in the Avinu Malkeinu prayer.

We have imbibed many "forbidden wines" and become intoxicated with much of the hedonistic pursuits of this world, negligently leaving open the spigots of Torah and mitzvot, causing much harm to our spiritual development and embarrassing our Heavenly Master. And, nevertheless, may the Almighty, in His great mercy, charity, and kindness, grant us all a happy, healthful, sweet, and productive New Year.

L'Shana tova tikateivu vteichatemu!

Rabbi Aaron Levine, for 25 years a day school principal and yeshiva, has authored several books on Jewish law and customs. His most recent book is The Rosh Hashanah Anthology.

Anxious to marry

Shul acts as matchmaker

SAN FRANCISCO (JTA) —

If eligible, commitment-seeking Jewish men are so hard to find, why are 16 Orthodox bachelors advertising their wares in the Jewish Bulletin?

Actually, their San Jose synagogue is doing it for them.

So anxious is Congregation Am Echad to marry off its single men, that it placed an ad in the Northern California Jewish Bulletin touting an abundance of "very eligible, some even handsome, fine, upstanding, several painfully young, mostly never-married-before bachelors who, if placed under deep hypnosis, would immediately reveal they seek a wonderful woman to become their wife for life."

The ad was authored by a member of the congregation, Phil Dryan, pen-named "Uncle Phil," in a "desperate dictum" to grab the attention of women scanning the Bulletin.

"Girls, it's *oy gevalt*, Seven Brides for Seven Bochers (unmarried young men) urgently needed!"

According to Dryan, 60, such humor is not typical of the Orthodox community; he hopes it will shock people, catch them off-guard, and stir up interest in the end — and, it is hoped, in Am Echad's men, all under 45.

Dryan, who is married and has two grown children, attributes the surplus of bachelors to the congregation's Silicon Valley location, which he says attracts many Orthodox professional men but few women. Calling the San Jose congregation a family, he says the exodus of local men to Los Angeles and New York in search of wives has had a seriously destabilizing effect on that family.

Pat Bergman, a female congregant, has been fielding responses to the ad, becoming an Orthodox shadchan (matchmaker) of sorts. But she will set up an official match only if she is certain the woman is right for a particular bachelor.

Mostly she tries to keep meddling to a minimum by inviting interested parties to casually attend services and "size up the situation for themselves."

These days, Am Echad is a happy family, with the "sizing up" method of persuing partners taking place with greater frequency during services. Dryan and Bergman agree that more women than ever have been attending services since the ad first appeared June 21.

Bergman lets it be known, however, that "these guys want observant women who want a religious lifestyle. The women don't have to be Orthodox — just interested. I mean, character and intelligence are what we really want. But our 16 bachelors aren't looking to date around; they want to marry and start an Orthodox family in a kosher home."

That is why Dryan is particularly enthusiastic about a potential connection with young Orthodox women from a Pittsburgh Chabad House. The rabbi's wife there saw the ad and immediately called Am Echad.

"She says they've got a whole line of women — I can't wait to see their vital statistics. Maybe they'll ship 'em out here."

The congregation has good reason to be confident of the ad's continued success. Dryan's last campaign, using four different ads, was aimed at increasing the size of the small congregation; within a year, membership jumped by 50 per cent, to between 65 and 70 members.

Dryan writes professionally for several travel and dining magazines, and has his own column, "Uncle's Philgrimage." When he composes ads, he applies his philosophy of successful writing.

"People don't read anymore — so long, artfully crafted stories just don't get read. We want *USA Today*. Colorful, short pieces get read. If no one reads it, it's a waste of time.

"Remember," he said, "I'm in the business of getting these guys wives."

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CHECKING UP ON OURSELVES

A young fellow once made a call from a public phone near a busy urban intersection. Businessmen waiting to use the phone stood nearby. The next person in line could not help but overhear the conversation. The fellow was apparently talking to the manager of a firm, asking whether a certain position was filled and the answer was in the affirmative. He then asked whether the employee filling the position was satisfactory. To this, too, the answer seemed to be yes. When he hung up, the young fellow, with a look of contentment on his face, turned to walk away. The businessman who overheard the conversation approached, apologized for his unintentional eavesdropping, and asked the young man if he was looking for a job. The young fellow replied, "No thanks, I already have a job." "Then why did you inquire about that position over the phone?" "Oh," said the young man, "that was my job. I was just checking up on myself."

From Rosh Hashanah through Yom Kippur we Jews are preoccupied with checking up on ourselves. Indeed, it takes a great deal of courage to subject our words and actions to intense scrutiny and be prepared to change. Yet this very exercise is essential to prevent us from becoming complacent or arrogant. All of us need to reflect on whether the image we have of ourselves conforms with reality. None of us is so saintly in thought or deed that would make us exempt from this personal introspection.

All of us ought to be asking ourselves whether our actions have brought us and others closer to God, whether we have brought greater love and caring to our families, greater good to the community in which we live, and greater harmony among our people. The Toronto Board of Rabbis wishes you a good check-up and a happy and healthy New Year.

Rabbis Wayne Allen, Bernard Baskin, Irwin Beigel, Norman Berlat, Arthur Bielfeld, Deborah Brin, Michael Celniker, Mitchell Cohen, Lawrence Englander, Abe Feffer, J. Benjamin Friedberg, Steven Garten, Edward Goldfarb, Daniel K. Gottlieb, Joseph Kelman, Sheldon Korn, Larry Lander, Howard M. Markose, Dow Marmur, John Moscowitz, Jordan Pearlson, W. Gunther Plaut, Steven Saltzman, Louis Schechter, Philip S. Scheim, Erwin Schild, Barry Schneider, Israel N. Silverman, Sharon Lea Sobel, Ned J. Soltz, Solomon Spiro, Sheldon Steinberg, Michael Stroh, Sol Tanenzapf, Lawrence Troster, Irwin E. Witty, Irwin Zeplowitz.

Devoted time to variety of causes

Harry Gorman to be feted at JNF Negev Dinner

TORONTO —

Frances Mandell, president of the Jewish National Fund of Toronto, has announced that Harry Gorman, a distinguished leader of Toronto's community will be the honoree at the 1991 Negev Dinner to be held at The Sheraton Centre Hotel on Dec. 1.

The Negev Dinner, organized by JNF, has been one of Toronto's most prestigious annual events since 1949. Mandell has also announced that the dinner chairman will be Allan C. Silber, president of Counsel Corporation and an active community leader. Silber will chair a Negev Dinner team consisting of more than 200 organizers and canvassers.

Gorman has actively served the Jewish community all of his adult life. For almost 40 years he has devoted much time, energy and ability to a variety of causes in aid of this community and Israel.

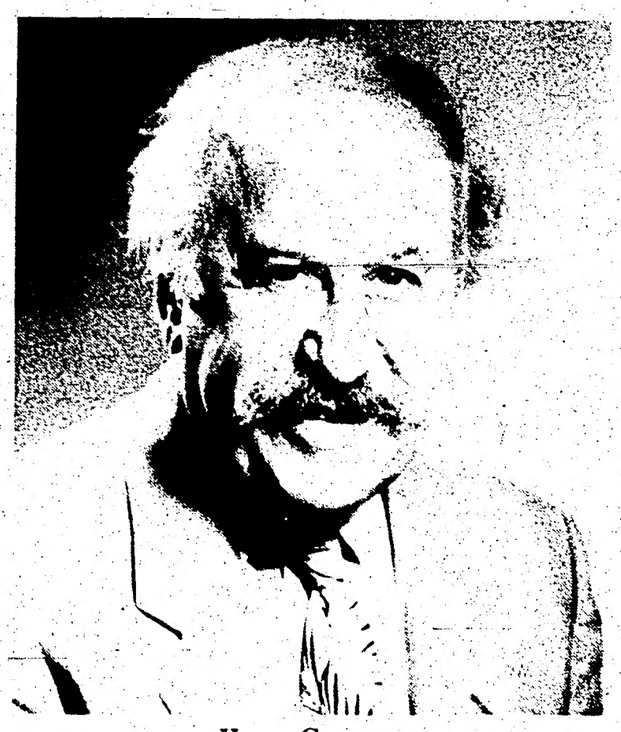
Despite leadership roles in many organizations and success in the world of business, Gorman has retained that wonderful essence of humility. He is soft-spoken, mild mannered and somewhat low-key with an infectious sense of humor. When asked to undertake a task, he meets the challenge. He always stands ready to serve a worthy cause. With a spirit of dedication and commitment, Gorman rises to meet his community responsibilities. He is truly a gentleman whose good name precedes him, says Mandell.

Born in 1924, Gorman grew up in Toronto's depression-era downtown Jewish neighborhood. At 18 he joined the Royal Canadian Air Force. Returning to Toronto after the war, he became a salesman for a local dress factory, thus beginning his entrepreneurial career.

Gorman has been involved in the construction and development industry for 32 years as a partner in Wycliffe and for the past 10 years as president of Wycliffe International.

Married to Sara (nee Suckonic) for 34 years, Gorman and his wife are parents of four children — Earl, Debra, Beverley and Michele — and the grandparents of Casey, Jaclyn, Kimberley and Aaron Norman.

To list all of Gorman's communal endeavors would be a lengthy task. However, a few highlights include: 1985 Toronto UJA campaign co-chairman and currently chairman of the UJA past chairmen committee; vice-president of State of Israel Bonds; he has served as an officer of the Toronto Jewish Congress and as a board member of Amal Schools of Israel; particularly interested in the development of Baycrest, Gorman has served as Top Gifts chairman for both the Baycrest Terrace and hospital campaigns, as an active auxiliary member and as a member of Baycrest's advisory committee and endowment committee; he is a current board member of both Aish Ha Torah and the Primrose Club; active for a number of years in the affairs of the Jewish National Fund, Gorman is a member of the board of directors of JNF Toronto.



Harry Gorman

A frequent visitor to Israel, Gorman was recently a participant in a special mission to Hungary and Israel to witness the aliyah and absorption process for new immigrants. He describes what he saw as, "Our chance as a Jewish people to play a vital role in meeting the challenges, in helping the JNF to do its part in creating the necessary infrastructure for new housing which is of such importance to a successful absorption. The new immigrants from the Soviet Union and Ethiopia are reaching the Promised Land — we must now assist in providing the promised homes."

When asked the key to his success, Gorman answers in his typically modest fashion: "A life blessed by good fortune." It is indeed the good fortune of Toronto's Jewish community that Harry has played such an acive role for so many years. And, it is truly the good fortune of the Jewish National Fund of Toronto that such a worthy honoree will be the focus of the 1991 Negev Dinner tribute, Mandel added.

The proceeds from the 1991 Negev Dinner in tribute to Gorman will assist in developing Eilat-Canada, a project to develop the land infrastructure on which will be built 4,000 new housing units for immigrants to Eilat, Israel's southernmost city. The miracle of a massive aliyah is taking place in Israel. Since 1989, almost 300,000 Soviet Jews have arrived and more are coming each day. "We witnessed just a few months ago the arrival of 14,000 Ethiopian Jews during Operation Solomon. The new arrivals are seeking the opportunity to live in peace, dignity and freedom. One of the greatest problems facing Israel is that of providing adequate and premanent housing so that these newcomers, as soon as possible, may find their place in the mainstream of the nation's life," Mandell said.

The Eilat-Canada project is a part of the worldwide JNF effort known as Operation Promised Land, the JNF's part in the absorption of new immigrants. Eilat-Canada will be a comprehensive communal neighborhood with both garden and apartment units of housing, schools, kindergartens, daycare centres, synagogues, parks, shopping centres and playgrounds. JNF is executing the design and construction of of the infrastructure for all these communal elements.

Toronto students in leadership course

TORONTO —

Ten Toronto students were among 40 North American participants in an intensive six-week leadership program in Israel, sponsored by the International Centre for Jewish Leadership (ICJL).

Headed by Rabbi David Green of Toronto, the program provided a unique opportunity for these students to develop and refine their leadership skills.

The program included lectures and workshops on Israel's present political situation, future relations in the international sphere, as well as strong familiarity with Judaism.

This was presented by Israel's top political analysts, communication and media experts and rabbinical scholars.

Deputy Foreign Minister Benyamin Netanyahu recently addressed Toronto's Jewish leaders at a reception for the ICJL. He also just met with ICJL's students to help them create a seminar on Israel Advocacy to be taught to their peers on campus.

Marla Silverberg, a graduate of the University of Toronto who attended

[Cont'd. on page 36]

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Organizations and People

Rabbi Westreich organized facility for Soviet Jews

Canadians help run summer camp in Ukraine

By
BEN ROSE

Soviet authorities harass group

TORONTO — A camp for Soviet Jewish children near Kharkov in the Ukraine set up this summer by volunteers from Canada, the United States and Israel ran into continual harassment from the authorities, said Rabbi Nosson Westreich of Toronto.

"They tried to shut us down several times by cutting off the electricity," he told The CJN recently.

The director of the National Council of Synagogue Youth, Rabbi Westreich was asked to organize the camp, and after an initial visit, returned later with nine high school students as counsellors and seven adults as advisers, all from Toronto.

A group from Yeshiva Sha'alvim in Israel also helped run the camp. The Soviet children, ranging in age from seven to 18, attended camp in two or three week shifts 100 at a time. It closed Aug. 21.

The camp was in a facility once used for diabetics, he said. "We had asked for a dining room big enough for 150 people and they gave us a room for 75. But, without consulting with us, they put bedrooms in the space instead. So we asked for a tent which they promised to provide. All we got was a canvas which we used as a canopy and had our religious services and meals under it."

Then the camp lost its central program room because a local bureaucrat discovered that a small statue of Lenin had been moved to a place where only the back of it was visible.

"They just threw us out of that room and declared it was non-negotiable," Rabbi Westreich said. "An interesting footnote is that one of the Soviet children, a little girl, in broken Hebrew, said to us: 'When I'm bad in school, they make me sit with my back to the class, so Lenin must have been bad'."

Despite the electrical blackouts, the camp kept operating, and the children stayed in camp, the director said.

Asked why there was so much hostility and interference from the authorities, Rabbi Westreich said he ascribes it to Soviet bureaucracy and unofficial, but pervasive, anti-Semitism.

"At least half of the children in the camp came from families preparing to go to Israel," he said. "I was told by people in Kharkov, which has a population of from 40,000 to 60,000 Jews, that if any families were willing to send their children to a Jewish camp they had committed themselves to Israel."

He said Jews told him they felt they were continually being watched. A girl who wore a Magen David to school had it torn off by other children.

Ricki Magder, a film producer, one of the Toronto volunteers, said a man with a camera was observing them from a distance whenever he set up his video machines on Kharkov streets.

Magder said he did a series of street interviews on the question of "What is a Jew?" and the answers were surprisingly consistent with those to the same question on the streets of Toronto.

"An underlying theme was that Jews are more educated than others," Magder said. "One said, 'Jews have Israel and Jews around the world care for them, they have a place to go to, not like us.' One said, 'Jews are rich but you have to be careful what you say against Jews because they will bring a pogrom against us.' Another said, 'They are God's chosen people, but they messed up, and that is why terrible things have happened to them'."

Rabbi Westreich had a series of problems in setting up and running the camp. At first no caustic soap could be found to clean the kitchen for kosher food preparation. Food ordered from Israel was often held up at Odessa for long periods. When fruits and vegetables were available locally, long line-ups had to be endured. "We could never make up a menu in advance," he said.

Other volunteers were Maury Kelman, son of Rabbi Joseph Kelman, Joseph Shimansky, a keyboard player, Paula and Esther Posner, Noah Nussbaum, and Rabbi Westreich's wife, Sari.

The high school counsellors were Simy Cherniak, Yitz Wolf, Sari Gordon, Mava Alter, Matthew Rosen, Michael Balfon and Tovit Shultz.

Rabbi Nosson Westreich and the children of Kharkov.

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Women caring for parents, children

"Sandwich" generation reporting increased stress

By
—CYNTHIA GASNER

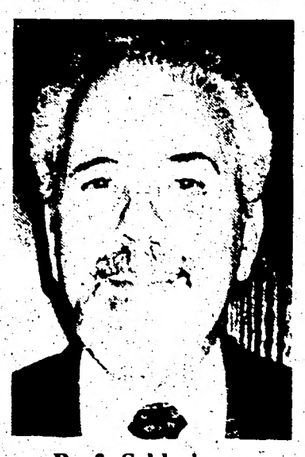
TORONTO —

In a recent study titled, *The Sandwich Generation — The Woman in the Middle: Satisfactions and Stresses*, conducted through the Faculty of Social Work at the University of Toronto, half of the women interviewed indicated "that being in the sandwich was having a negative effect upon their marriage."

Only 20 per cent said that it had a positive effect. More than half said their husbands were doing their fair share while 40 per cent wished for more support, "primarily in the emotional and moral support areas."

The study was headed up by principal investigators, Dr. Benjamin Schlesinger and Dr. Dennis Raphael, with a research team of 13 social work students.

Schlesinger received his doctorate from Cornell University (Family Relationships) and has been on the staff of the Faculty of Social Work at the U of T since 1960. He is a professor with special interests



Prof. Schlesinger

related to the Canadian Family and the author and editor of 21 books.

Raphael is a psychologist and research associate with the research office at the U of T's Faculty of Social Work.

The study portrayed the "sandwiched" woman in the middle, in her early 50s, married almost 30 years and likely to have one or two young adult children (over 18) living at home.

In this study, the woman is most likely in a highly skilled occupation and her husband is a professional. Their combined annual income is $75,000 and they live in a house in a metropolitan Toronto area on which the mortgage is paid.

Sixty-six women with some responsibility for caring for an elderly parent or parent-in-law and who still had older children (19 plus) living at home, were interviewed. All the women were married and living with husbands. Seventeen per cent of those who provided religious preference information were Jewish.

The woman's parents and in-laws are in their early 80s, likely living in the same urban location. The study indicates that the woman in the middle has some responsibilities to her two parents and half of the women also have responsibility for an in-law parent.

Most women in the middle had relatives such as brothers or sisters. Almost 40 per cent said they were not satisfied with the support provided by their relatives.

The most widely voiced complaints were related to the time required for cleaning up after the older children. Virtually all the women indicated that the older children were nice to have around, fun to have around, and were someone for them to talk to. Most reported that the children helped care for the elderly and helped with the chores.

Commenting on this upper middle class sampling, Schlesinger noted that the investigators were "surprised" that such a large per cent of the women liked to have their older children at home. Their desire to have the children at home in order to talk to them, noted Schlesinger, indicates that "the empty nest may have negative implications."

Many of the aspects of caring for elderly parents were provided by the woman in the middle. The report states that by and large there was a good awareness of the many kinds of support services available in the community such as assisting in homemaking, attaining housing, and personal care.

Some 36 per cent felt that support groups related to generating ideas for coping with the elderly and helping to deal with guilt, would be useful. Some desired outreach programs for the elderly as well as respite care for themselves.

Almost a quarter of the women noted that they had some degree of difficulty in dealing with their situation.

In response to the question, "What advice would you give to a woman in the middle such as yourself?," the most common answers were: "Always make time for yourself, insist that everyone helps with the elderly, do the best you can, and put yourself first."

The findings concluded that the woman in the middle "is dealing admirably with what is a very difficult situation." The stresses upon her are coming primarily from the problems associated with caring for elderly parents.

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Wentworth County school board removes lunchtime Bible classes

By
PAUL LUNGEN

TORONTO —

The trustees of the Wentworth County Board of Education voted last week to remove lunchtime bible classes from schools in the community of Flamborough.

The 13-0 vote came in the aftermath of pressure from the Ministry of Education and Jewish organizations and the possibility of facing legal action if the board continued to offer the classes when the school year commenced in September.

Keith Baird, policy assistant for Education Minister Marion Boyd, said he is pleased the board voted as it did, thus foregoing the need for the ministry to exercise the options available to it to compel adherence to regulations — including the withholding of funds from the board.

The Wentworth board had been criticized for permitting the Bible Club Movement of Canada to conduct voluntary religious classes during the lunch hour in three schools.

Groups like the Jewish Federation of Hamilton-Wentworth & Area, Canadian Jewish Congress and B'nai Brith had criticized the board, arguing that in the wake of Ontario Court of Appeal decisions banning the Lord's Prayer and religious indoctrination in public schools, there was no room for such Christian-oriented bible classes.

The board had allowed the classes, arguing that the lunch hour was not part of the school day and no violation of provincial law was occurring.

But the board's lawyer and director of education both advised against the classes and in a 13-0 vote, with two abstentions, the board voted to rescind a motion that permitted the bible classes.

Trustee Michele Clarke said the two board members who abstained felt that they would be contradicting the wishes of their constituents if they voted against the classes.

Clarke said the debate that preceded the vote saw some trustees express the feeling that they were losing ground to other groups — that Catholics were entitled to full funding for their schools while Protestant schools transferring over to public boards were unable to obtain such funding, and that they could no longer open the day with the Lord's Prayer.

Despite the vote, the matter may not be over.

Clarke said trustee Rhea Springsted told the meeting she planned to formulate a motion that would call for a change in provincial legislation to allow for the bible classes.

The board's next meeting is set for Sept. 16.

Baird told The CJN that two other Ontario public schools last year were in violation of regulations against the indoctrination of religion.

But talks with the officials representing Eden Christian College (Lincoln County) and a school in Sturgeon Creek (Fort Frances-Rainy River board of education) lead him to expect that schools in these areas would no longer operate as Christian schools.

Baird said he was told that any indoctrinal religious activities would take place outside the school day.

Barrie leaves Winnipeg

[Cont'd. from page 2]

ish community, the small community in Rochester and the couple of thousand Jews in the Dakotas.

A major aspect of her new work will be the ADL's World of Difference program under which thousands of teachers are taught each year to be conginzant of and sensitive to a full range of Jewish issues including Israel, Soviet Jewry and Holocaust education. She will have a staff of about 10 including some at the World of Difference office.

"The JCRC/ADL has a speaker's bureau with an amazing range of topics and a large volunteer base," she says.

She describes her new position as "an extraordinary opportunity." That she got the job, she says, shows how well regarded the Winnipeg community's efforts are elsewhere in Canada and the United States. Both her old and new communities, she notes, are dealing with the same issues, issues such as anti-Semitism and relations with the general community.

Her emotions about leaving Winnipeg are mixed. "I'm sorry I'm leaving but this is a good opportunity. We had always intended to go back south. (Although she and her husband are both from Winnipeg, they lived in Madison, Wisconsin during the late 1960s and early 1970s.) It was time to move on."

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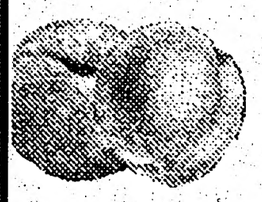

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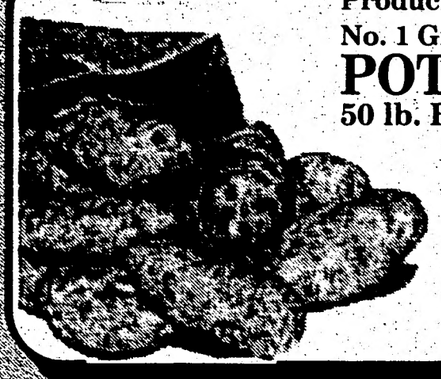

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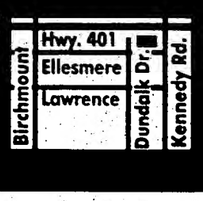

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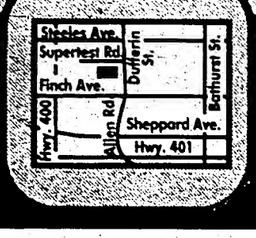

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Milestone for Gezachew Addisu

First Ethiopian boy has bar mitzvah in Toronto

By
RON CSILLAG

TORONTO —

For someone who couldn't read a word of Hebrew six months ago, Gezachew Addisu mastered enough of the tongue to perform his bar mitzvah effortlessly last Saturday.

Gezachew's call to the Torah at Adath Israel Synagogue was the first bar mitzvah of an Ethiopian boy in Toronto. The Canadian first took place in Montreal earlier this summer.

A quiet Grade 9 student at Sir Sanford Fleming High School, Gezachew took to Hebrew like a pro when his family hired a tutor last March to teach the boy his parshah.

He says it was smooth going because Hebrew's pronunciation is similar to his native Amharic.

Gezachew, his father, Addisu Tesfaye, mother Genet Mengistu and 9-year-old sister Jerusalem, have been living in Toronto since November, 1989. Tesfaye came here from Montreal, where he had arrived from Ethiopia three years earlier.

As with most Ethiopian Jews living here, Tesfaye is self-effacing about how he got out. He allows that it wasn't easy, considering that at the time a repressive Marxist regime headed by Mengistu Haile Mariam, was in charge.

Since then, things have changed dramatically. Mengistu fled the country and this year's Operation Solomon saw the airlifting of 14,000 Ethiopian Jews to Israel in less than two days.

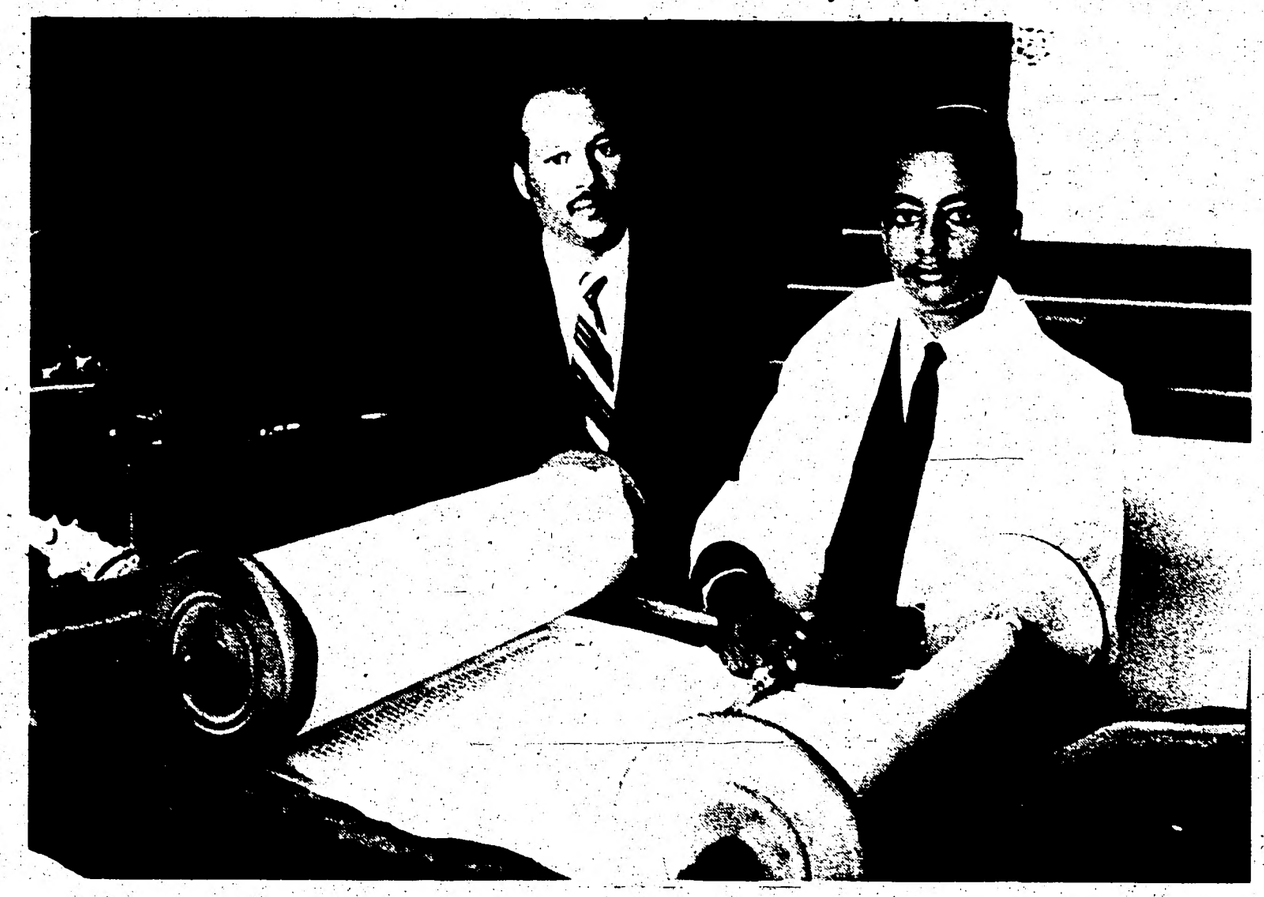
Israel says it is continuing the rescue until every one of Ethiopia's remaining 2,500 Jews is out.

Gezachew's father had been a high school math teacher in the Ethiopian province of Gojam. His wife had also been a teacher.

In Montreal, he worked briefly as an accountant. Now he is unemployed, but his spirits were lifted when his son was called to the Torah, he said.

"We are very proud of him."

All of Tesfaye's relatives are in Israel, save for a cousin in Montreal and one here. The family wants to visit the Jewish state one day but in the meantime, Tesfaye says he is content to be part of Toronto's Ethiopian Jewish community, which numbers about 20.



Gezacew Addisu practises his parshah as his father Addisu Tesfaye looks on. [Howard Solomon photo]

Canadian volunteers aided Ethiopian olim

JERUSALEM —

As quickly as the news was released of the arrival of 14,200 Ethiopians in Operation Solomon, AACI (Association of Americans and Canadians in Israel) volunteers sprung into action.

Jerusalem region initiated the Ethiopian Immediate Aid Committee to secure for the Ethiopian immigrants necessities that they do not receive through the Jewish Agency.

By mid-June, Jerusalem region had raised enough funds to purchase and distribute 1,500 pairs of sandals to immigrant children at the Diplomat Hotel in Jerusalem in conjunction with Keren Klita. As well, volunteers secured thousands of toothbrushes, toothpaste tubes and pairs of underwear for the newcomers.

Natanya region AACI linked with the Jerusalem region in an attempt to raise money abroad to purchase shoes for the 1,000 Ethiopian children living in Natanya's eight absorption centres. Their next challenge, says Shoshana Bellen, Natanya AACI regional director, will be to provide the children with school bags before the school year begins.

In the southern region, AACI members collected and distributed clothing to the 3,000 Ethiopian families in Beersheva. Other AACI regions also immediately joined in the fund-raising and distribution efforts and future plans call for the purchase of thousands of pairs of socks, underwear and jackets for the winter period.

Internationally, Jerusalem AACI, in conjunction with pupils from the Bialik High School in Montreal, embarked on a very successful project for newly arrived Ethiopian immigrants in Jerusalem. The pupils, together with their parents, staff of the school, the leadership of Shirley Gonshar and the overseas co-ordination of Michael Goldstein, director of development for National AACI, organized an all out effort to collect basic necessities for the new immigrants.

Students approached manufacturers, retail stores and pharmacies for new clothes, linens and toiletries. The response in Montreal was overwhelming. Each of some 50 pupils who arrived in Israel in late June carried a duffel bag filled with these items.

"The clothes were exactly what was needed at this stage, both in color and size," said Arlene Yaacov and Karen Lakin, co-coordinators of the AACI Warehouse for Ethiopians at the Diplomat Hotel in Jerusalem.

"This project allowed us to give every new immigrant a set of new clothes and linens." Since the Ethiopians were not allowed to bring suitcases or any baggage with them and most arrived in Israel with just the clothes they were wearing, the duffel bags themselves can be used when they leave the hotel."

AACI, whose main objectives are to assist in the continual absorption of North American Olim through social, cultural and financial advice and activities, has always actively volunteered on behalf of other aliyah groups.

In 1984, when thousands of Ethiopian immigrants arrived on Operation Moses, AACI members also were quick to volunteer. Facing one of the most major challenges, employment, AACI Jerusalem volunteer Walter Harburger founded a business which allows Ethiopians to work on handicrafts at home.

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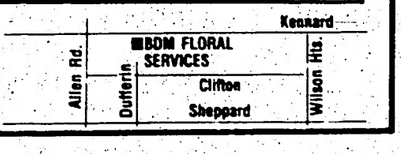

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Shalom Schachter to run in North York's ward 7

By
RON CSILLAG

TORONTO —
After his loss as the NDP's candidate in Lawrence riding in last year's provincial election, Shalom Schachter has thrown his hat into the municipal ring.

Schachter, an observant, yeshiva-educated Jew, has announced he will run for councillor in North York's ward 7 in the Nov. 12 elections.

He will attempt to unseat Irv Chapley, the popular councillor who has represented the ward for 17 years.

A 43-year-old labor lawyer, Schachter says some new blood is needed on North York council.

"When you look at North York, [Mayor] Mel Lastman has had a free hand," Schachter told The CJN. "The public would benefit from a thorough review of proposals before they're adopted just to make sure there are no white elephants."

Ward 7 is bounded by Keele Street east to Bathurst Street and from the 401 north to Steeles Avenue. It has a large Jewish population and, especially in the Steeles-Bathurst area, a sizable concentration of Soviet Jewish emigres.

Schachter says what's needed in the ward is a representative to meet the needs of those immigrants. He says he'll soon arrange a meeting with Rabbi Yoseph Zaltzman, spiritual leader of Metro's Soviet Jews, to assess what those needs are.

Shalom Schachter

The candidate is also stressing greater neighborhood input in council decisions, and he charges Lastman with lavishing too much attention on the Yonge Street corridor at the expense of other areas.

Schachter, who lost in Lawrence to incumbent Liberal Joe Cordiano last year, says his connections to the provincial NDP would be valuable assets in the ward.

He says he would work closely with Metro Councillor Howard Moscoe to ensure that the interests of ward 7 residents are met at the Metro level.

Schachter was active in Canadian Jewish Congress, both nationally and in Ontario, from 1980 to '86.

Many may remember him as the man who successfully challenged Canada's Unemployment Insurance laws in the courts.

In 1988, he sued the UI commission in Federal Court, arguing that Ottawa was discriminating in granting benefits to adoptive fathers, but not to biological fathers.

The court ruled that biological parents can choose whether it is the mother or father who receives child care benefits, in the same way as adoptive parents decide which one gets UI funds.

The government appealed and the case is now before the Supreme Court of Canada, which may hear it before the end of the year, he said.

Schachter and his wife Marcy Gilbert, who is executive assistant to MPP Rosario Marchese (Premier Bob Rae's parliamentary secretary) have two sons, both of whom attend United Synagogue Day School.

UJA CARD DISTRIBUTION

A box at the Skydome at the Blue Jays vs. Milwaukee game Aug. 20 was the venue for the card-distribution function of the Major Gifts Division of Toronto UJA/Operation Exodus Campaign. Volunteers were presented with UJA's new canvasser's kit including donor cards which they were assigned to canvass. A briefing was given by Dr. Meron Medzini of the World United Israel Appeal, who recently toured the U.S.S.R. From left are Paul Morton, campaign co-chairman; Bernie Ghert, major gifts co-chairman; Medzini and Neil Nisker, major gifts co-chairmen. [Jay Brodbar-Nezmer photo]

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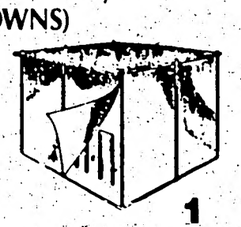

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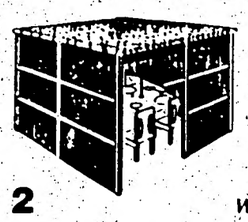

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A Happy & Healthy New Year from the staff of

The Canadian Jewish news

לשנה טובה תכתבו

Organizations and People

What's New

By MIRIAM HERMAN

DEADLINE REMINDER

The deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, Sept. 5, is deadline for Sept. 19 issue). However, we will not be publishing the Sept. 26 issue, which means that all items that would ordinarily appear in that column must be included in the Sept. 19 issue (deadline Thursday, Sept. 5).

I am at my desk on Thursdays only to receive your calls and sort my mail. The number is 422-2331. Hope to hear from you.

Saturday, Sept. 7

A LEARNING SONG FEST

Kehillat Ahavat Hesed is holding a Learning Song Fest on Saturday, Sept. 7, from 3-5 p.m. at the Zionist Centre, 788 Marlee Ave.

Join a friendly gathering in a relaxed atmosphere with Kehillah members, non-members and friends to learn new songs and tunes with **Hannah Tiferet Siegel** (the congregation's special leader for the High Holidays) and **Shelley Duke**. The afternoon of song will enable you to participate and enjoy the forthcoming High Holiday services to the fullest.

Hannah Tiferet Siegel of Hanover, N.H. has served Jewish communities in Dartmouth, Thunder Bay, Cleveland, Philadelphia and especially Vancouver where she and her husband **Rabbi Daniel Siegel** were founders of Or Shalom,a chavurah which is still going strong after more than 10 years.

For information about the event, call Shelley Duke at 485-5975.

Thursday, Sept. 12

ISRAEL, GULF WAR, PEACE

The international affairs committee and the community action for Israel committee of Canadian Jewish Congress, Ontario region, is presenting **Prof. Maurice Roumani**, senior lecturer in politics and the Middle East, Ben-Gurion University of the Negev, who will speak on Israel, the Gulf War and the Peace Process.

The date is Thursday, Sept. 12, at 8 p.m. at Shaarei Shomayim Synagogue, 470 Glencairn Ave. Admission is free and everyone is welcome.

For information, call Canadian Jewish Congress at 635-2883, ext. 180.

LIBRARY FILM

The film, *Lucy Maud Montgomery: The Road to Green Gables*, will be shown at Forest Hill Library, 700 Eglinton Ave. W., on Thursday, Sept. 12, at 1:30 p.m.

There is no charge for admission. Refreshments will be served. For information, call 393-7706.

And What Else Is New...

PHOTOGRAPHS OF ISRAEL

Israel Under Siege, an exhibition of photos taken in Israel during the Gulf War, opens at Beth Tzedec Synagogue, 1700 Bathurst St., on Friday, Sept. 6. The exhibit is presented by **Al and Gail Gilbert** and Beth Tzedec Congregation Israel action committee, in conjunction with State of Israel Bonds. The pictures were taken by photographers **Darren Levant** and **Kenny Hotz**.

Viewing hours are Monday to Thursday, 8 a.m. to 8 p.m. and Sundays, 9 a.m. to 4 p.m. Admission is free and everyone is welcome.

JEWISH FREE LOAN CASSA

Toronto Jewish Free Loan Cassa (G'milath Chasodim Association) invites you to the annual meeting of its members on Thursday, Oct. 3, at 6:30 p.m. at the Lipa Green Building, 4600 Bathurst St., Room 419.

Guest speaker, **Dr. Steve Samuel** will speak on The Second Generation Returns to the Camps of Extermination. The program also includes the election of officers.

Dinner will be served at $10 per person. RSVP by Sept. 26, by calling 635-1217. Ask for **Helen** or **Bea**.

BETH TIKVAH YOUTH

Beth Tikvah Youth is presenting two pre-school programs: Tikvah Tots, a pre-school creative playgroup for ages 1½ to 2½ and parents on Tuesdays from 9:30-11 a.m., starting Oct. 8; and Tikvah Tykes on Thursdays from 1:30-3 p.m. for ages three and four.

There is also a Sunday program for ages six to ten starting Sept. 22., USY for Grades 8-13, Kadima for six and seven year olds, and Little Chug (hobby) for five year olds.

A registration carnival for all groups is set for Sunday, Sept. 15, at noon in the lower foyer of the synagogue, 3080 Bayview Ave. This will give you a chance to meet the enthusiastic staff and learn more about the exciting programs.

For information, call **Ilana** at the Youth Line at 221-8994.

KOSHER COOKING SCHOOL

The Kashruth Council of Toronto, affiliated with the Jewish Federation of Greater Toronto and Canadian Jewish Congress, is presenting the following courses this fall: Italian Cooking (Series V12) on Tuesday, Oct. 29; Gourmet Cooking Made Easy (Series V2) on Tuesday, Nov. 5; Casseroles Galore (Series V13) on Tuesday, Nov. 19; and Gourmet Cooking and Entertaining for Guys and Gals on Tuesday, Nov. 26.

All sessions are held at 8 p.m. at Shaarei Tefillah Congregation, 3600 Bathurst St. The fee for each class is $15. For registration information, call 635-9550.

ELWYN FRIENDS MEET

Members of the board present at an open meeting of Canadian Friends of Elwyn held at the home of Jennie and Irwin Cass recently are back row (from left) Sidney Pollock, treasurer, and Mel Merker. Middle row (from left) Millie Pollock, Syrma Kochberg, co-chairman, executive committee; Pauline Morrow, secretary; Dorothy Wiener, co-chairman, executive committee. Front row (from left) Jennie Cass, co-chairman, executive committee; Dr. Avi Ramot, director of Jerusalem Elwyn and speaker of the evening, and Manny Rotman, representative and liaison from Canadian Friends to Jerusalem Elwyn in Jerusalem.

LOVE TO SING?

The Ne'imot Singers is looking for new members. This is a four-voice choir singing contemporary and traditional Israeli and Jewish music in Hebrew, Ladino and English. You may have heard the choir this summer at the Jerusalem Pavilion at Caravan '91 or at the WOMAD Festival at Harbourfront.

To arrange for an audition, call **Nava** at 789-9836 or **Eli** at 538-2455.

LET'S LEARN HEBREW

The Canadian Zionist Federation presents the fall semester of Let's Learn Hebrew, a 10-week series held at 3910 Bathurst St., Suite 203.

Ulpan Ivrit, beginners, will run on Wednesdays at 6:30 p.m., starting Oct. 2. Ulpan Ivrit, intermediate, will be held on Wednesdays at 8:15 p.m. starting Oct. 2, and Chug Ivrit, advanced, will take place Thursdays at 7 p.m. beginning Oct. 3.

Registration fee is $100. For further information, contact **Sara Pfefferkorn** at 229-4222.

KOSHER CANDY TREES

Share a sweet treat for a sweet year with a friend or a relative. Send them a kosher candy tree for $10 through Jordana-Yamit Chapter of Hadassah-WIZO.

Call **Margi** at 731-4227 or **Janet** at 631-0724. Proceeds will go to Hadassah-WIZO.

A FUN-FILLED TRIP

WEL (Women Enjoying Life) invites all (including couples) to a three-day, fun-filled trip to northern Michigan, Oct. 1-3.

You will spend one full day on Mackinac Island with a buffet lunch at the world-famous Grand Hotel. Visit the town of Frankenmuth, a Bavarian replica, and shop at 35 designer outlets (Liz Claiborne, Anne Klein, Jones of New York).

The cost is $289 per person. Call **Bernice** at 633-7034 or **Edith** at 638-3652.

TEL-AIDE JEWISH DISTRESS LINE

Lonely? Did a relationship just break up? Trouble at work? Perhaps a Tel-Aide volunteer could be a friend for a while. Their motto is "Let us add a little sunshine — we'll try anyway."

Sensitive listeners are available to listen at Tel-Aide: the Jewish Distress Line at 636-9610. All Tel-Aide volunteer listeners have taken an extensive training course, and are well qualified to listen.

Tel-Aide is a program of the Jewish Federation of Greater Toronto (formerly Toronto Jewish Congress).

CHORALAIRS SEEK SINGERS

The Choralairs of North York, a volunteer choir singing for seniors, the disabled and the City of North York, is looking for singers of all voice ranges. Rehearsals are on Tuesday evenings from 8:15-10:15 at Earl Bales Community Centre, Room 2.

There are no auditions and the ability to read music is not required — only an enjoyment of singing for yourself and others. Repertoire includes Broadway, pop and show tunes.

The group offers comaraderie and a sense of helping. Join in any Tuesday or call **Fay Cohen** at 633-7233 for more information

FIVE-PIN MEN'S BOWLING LEAGUE

The Judean Benevolent Friendly Society Bowling League requires new bowlers, young and old, for its Sunday morning league (includes social events). Bowling begins Sept. 8 at 10:30 a.m. at York Bowl, 545 Wilson Ave.

Enquiries regarding association with other leagues are welcome. For more information, call **Sid** at 724-4066 or **Allan** at 255-2200 or leave a message.

LEAH POSLUNS THEATRE SCHOOL

Leah Posluns Theatre School, 4588 Bathurst St., is now accepting registration for its exciting selection of courses for fall '91. Open the door to the finest in part-time theatre training.

Courses include Creative Drama for Children; Novice Film and TV; Musical Theatre; Acting Techniques; Scene Study and backstage workshops for adults and more.

For information and to register, call the theatre school at 636-1880, ext. 298 or 287.

OPPORTUNITY FOR ADVANCEMENT

Opportunity for Advancement, a community based non-profit organization serving low income women and women under stress, is offering several free programs starting this month.

Preparing for Change Support Group — Learn how to build your self-confidence (seven weeks);

New Options for Women — Includes support groups, career planning, education upgrading and literacy (30 weeks);

Women Under Stress Support Group — Learn how to deal with stress and build your self-esteem (nine weeks).

For further information and registration, call 787-1481. Register now!

HOUSE WARMIMG PARTY

The North York Symphony opens its 1991-92 season at the Leah Posluns Theatre after 20 years of performing at Minkler Auditorium. To celebrate the move, a house warming is taking place at the theatre, 4588 Bathurst St., on Thursday evening, Sept. 26.

The evening starts with a cocktail reception at 7 followed by the official welcome, the symphony in concert under the baton of **Kerry Stratton**, and a post-performance party. **Arnold Edinborough** is master of ceremonies.

Tickets are $50 each (tax receipt available) and may be obtained by calling 499-2204 or 489-3131.

J.B. HONORED

J.B. Salsberg is seen receiving a tape showing the work of the new Behavior and Learning Disability Clinic being built in his name at the Meir Hospital in Kfar Saba, Israel. Meir Hospital is a 521-bed facility about 13 kilometres from Tel Aviv. The J.B. Salsberg Clinic will be part of the Toronto Children's Wing of the hospital. Presenting the tape is Dr. Asher Porshat, the hospital's medical director.

BOWLERS WANTED

Space is available for 10-pin mixed bowling league on Mondays at 9:30 p.m. at Playtime Bowl (Dufferin and Lawrence). For more information, contact **Harry** at 494-5506 or **Al** at 493-8186.

VOLUNTEER OPPORTUNITIES

Various schools across North York are happy to have volunteers from the community assist in classrooms, libraries or with special groups. Positions are available mornings or afternoons and would vary with each school's particular needs.

If you are interested in volunteering in your local school, contact the Volunteer Centre at 481-6194.

NORTH YORK WOMEN'S CENTRE

The North York Women's Centre's fall programs begin this month. The list includes several new programs as well as repeats of those offered in previous seasons. Some highlights are English Language Classes (free); Wen-Do (six weeks, $56.25); Menopause Wellness (two meetings, $5); Assertiveness Training (six weeks, $15); and Job Search Workshop (two sessions, free).

For details about these programs, contact **Wendy Fraser** at the North York Women's Centre at 781-0479. The centre is located at 201 Caribou Rd.

for seniors

Earl Bales Senior's Club is holding a dance on Saturday, Sept. 7, in the club house from 7:30-10:30 p.m. No charge for members, $1 for non-members...A Simchat Torah and Thanksgiving dinner dance with a full course dinner and entertainment is set for Sunday, Oct. 13, from 7-11 p.m. at Earl Bales Community Centre (in the park at Bathurst and Sheppard). The charge is $18 members, $20 non-members. Tickets are now available at the club office...The annual bazaar, with bargains galore, is arranged for Sunday, Oct. 20, from 10 a.m. to 4 p.m. in the club house. New and used clothing are acceptable....Ongoing programs continue. More interesting programs are being planned. If anyone is interested in playing Mah Jong, phone the club office. Ten participants are needed and a volunteer to look after this activity would be most welcome. Call the office at 636-7856 for information on all programs.

The Good Age Club of the Jewish Community Centre Bloor Y branch, 750 Spadina Ave., in conjunction with the Toronto Board of Education Continuing Education, offers the following programs: knitting, bridge, fitness, current events, folk dancing and ceramics. Programs run Monday to Thursday. For a schedule, call **Luni** at 924-6211.

The LZA Seniors Club is busy taking reservations for the winter trips to Miami. This year will see five trips going — a five-week trip, two

[Cont'd. on page 27]

Organizations and People

What's New

[Cont'd. from page 26]

seven-week trips, a nine-week and a 12-week trip. Registration takes place every Wednesday from 10 a.m. to noon at the Borochov Cultural Centre, 272 Codsell Ave...The next regular luncheon-meeting will be held on Wednesday, Sept. 25, at 11:30 a.m. and there will be a special lunch meeting on Monday, Sept. 16 at noon...The Simchat Torah dance on Tuesday, Oct. 1, from 8-11 p.m. will feature **Phil Gold** and his orchestra. Tickets are $5 per person and can be obtained from **Joe Isenman, Leo Hertzberg** and **Wolf Gauer** at the Borochov Centre. For details, call 63-9444.

SAJAC Seniors (South African Jewish Association of Canada) is going to Stratford on Wednesday, Oct. 9 to see *Our Town*. Tickets are still available. Phone **Thea Abramson** at 499-2895.

Canadian Israeli Club Aluma, for Israelis and Hebrew-speaking persons 55 and over, meets every Wednesday evening from 7:30-9:30 at the Wagman Centre, 55 Ameer Ave. For information, contact **Avner Meiri** at 633-1443 or **Oved Azuri** at 631-9794 or **Shelley Dunkelman** at the Wagman Centre at 789-5131, ext. 2273.

Club Chaverim meets for cards and bingo on Monday afternoons from 12:30-4 at the JCC North/East Valley branch, 7015 Leslie St. For information, call **Nurit** at 889-0813.

Sunshine Seniors 55 Plus is once again taking registration for north Miami for four, six and eight weeks at the Colonial Inn. For information, call **Sylvia** at 730-0503.

Shaarei Shomayim Friendship Club, 470 Glencairn Ave., has arranged an outstanding trip to Israel Nov. 13-Dec. 4 which includes two meals a day for the entire trip, five-star hotels, all taxes, multi-media programs, folk lore evenings, a health event at the Dead Sea...Information on the Miami trips is now available...All programs will resume after the High Holidays. For information on all trips and activities, contact **Lena** at 785-5773 or **Ruth** at 224-5923...The Golden Book is a great way to mark special occasions. Your donations go to Lanaido Hospital and Orphanage in Israel. Call **Dorothy Bloomfield** at 787-1526.

George Brown College is offering several courses of special interest to the older adult. Courses are given at the college's campus locations and in co-operation with the Toronto City Library at library locations. Fees are $12 per course. For details, call 944-4522 or 944-4526.

At the **Wagman Centre**, 55 Ameer Ave., a concert will be held on Sunday, Sept. 8, from 1:30-2:30 p.m. in the Common Room...Interlink Choir, a joyous group of seniors making music with youngsters from Glen Park Public School, is looking for singers. The choir meets Wednesday mornings at the centre. For information, call **Selma Edelstone** at 486-0574.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Lifelong Learning Institute (LLI) invites you to travel with Toronto artist **Tutzi Seguin** on Thursday, Sept. 12, and see her latest art work on the Grand Canyon, Arizona and California. The time is 1:30 p.m. and there is no charge.

A new program, For Couples Only, will be meeting on Thursday, Sept. 12, at 1:30 p.m. in the music room for a social afternoon. Meet other couples, share ideas and have fun. Refreshments will be served. Admission is free. Please sign up early. For more information, call **Helen** at 225-2112.

On Wednesday, Sept. 25, Keenagers, a new group for the senior with energy to spare, is going to the Limelight Theatre for a full fish luncheon and the play, *Nunsense*. Meet at the theatre, 2026 Yonge St., at noon. The price is $36 all inclusive. Register at the information desk. Call **Barbara Zigler** at 225-2112 for information about this outing and/or this new group.

The Israeli club Etrog will be celebrating its second anniversary on Wednesday, Sept. 25, at 6 p.m. with dinner, dancing and entertainment featuring three singers. For tickets and information, call **Anna** at 225-2112.

Don't miss the Shaw Festival trip on Thursday, Oct. 3, to see *A Connecticut Yankee*. Departure is 9 a.m. and the cost is $38. Register at the information desk.

A fall color trip is arranged for Wednesday, Oct. 9. The country roads tour includes many interesting stops plus a fish luncheon at Beachwood Resort. Register at the information desk.

The Miami trips this year offer several choices as to dates and hotels. Lots of exciting goodies are part of the package. Hotels are the Sasson Hotel starting at $1855 Canadian double occupancy; the Shore Club Hotel starting at $2900 with breakfast and dinner daily, and the Tarleton Hotel starting at $2900 with breakfast and dinner daily. For complete details, contact **Barbara Zigler**, co-ordinator of specialized programs, at 225-2112.

Brunch With Us is an opportunity to join the staff for bagels, coffee and discussion on Thursday mornings at 9:15 for 10 weeks beginning Sept. 5. Everyone is welcome and there is no charge.

High Holiday tickets are on sale. The price is $50 and everyone is welcome.

at the JCC

The Jewish Community Centre Bloor Y branch, 750 Spadina Ave., invites you to the Information and Succah-rama program on Sunday, Sept. 22, from 11 a.m. to 1 p.m. Find out what's doing in the downtown Jewish community while enjoying the festivities. Admission is free. For more information, call **Luni** at 924-6211.

Come to Bloor's last summer dance of 1991 (under the roof!) on Thursday, Sept. 5, from 8 p.m. to midnight. Admission is $10. Call 924-6211 for tickets and more information.

Join Twentysomething Downtowners Club for brunch and the theatre on Sunday, Sept. 15, at 11:30 a.m. Meet at the Bloor Y main lounge. Reservations and payment must be made by Thursday, Sept. 12. The cost is $20. For more information, call **Luni** at 924-6211.

Space is still available for Pintsize Co-op program at the JCC North/East Valley branch, 7015 Leslie St. Children must be two by December 1991. Program runs from September to June. Along with crafts, music and gym, this specialized program gives special attention to Shabbat and Jewish holidays. For information, call **Sofie** at 889-0813.

The NE Valley branch offers adult duplicate bridge for members on Monday evenings from 7:30-11. The cost is $3 per session. For more information, call **Nurit** at 889-0813.

Tumble Tots, for children three months to six years, is a new parent-child program that meets once a week at the JCC Valley, 7015 Leslie St. It starts the week of Oct. 2. The cost is $65 for 10 weeks. For information, call **Judy** at 226-5266.

The JCC NE Valley Singles Connection softball group meets every Thursday evening at 6:45 behind the tennis courts at the JCC North Y branch, 4588 Bathurst St. Bring your own equipment. For information, call **Nurit** at 889-0813.

Singles Connection suggests you take a walk on the wild side! Come to the main entrance of Inn on the Park every Sunday at 11 a.m. to walk through Sunnybrook Park. Ask for **Marlene**. For information, call **Nurit** at above number.

Call the JCC Singles Hotline at 889-5101 for 24-hour taped information of events at the JCC and around the city.

About People

Mildred and Irving Persofsky

LOVE AT FIRST SIGHT

It was love at first sight when **Mildred and Irving Persofsky** met in June 18, 1936. Mildred, born and raised in Columbus, Ohio, attended a wedding in Toronto where they met. They were married Aug. 30, 1936.

Irving worked most of his life in the men's wear business, opening his own store, located on Danforth Avenue for 44 years, under the name of Pearson's Men's and Boy's Wear. He still goes in to the store part-time at the age of 82. Son **Sydney** and grandson **Howard** joined him in the business several years ago.

The Persofskys have been members of Beth Emeth Bais Yehuda Synagogue for the past 32 years. As well, they maintain a 50-year membership at the Pride of Israel Society where Irving recently received an award. Mildred is active in both Sisterhoods.

In addition to their son and grandson, the Persofskys have a daughter **Rochelle** and grandaughter **Wendy**.

They celebrated this 55th anniversary with family and friends at a Shalosh Seudos at Beth Emeth Bais Yehuda on Saturday, Aug. 24.

CANADIAN BGU OFFICERS

At an annual general meeting of the Canadian Associates of Ben-Gurion University held in Toronto Aug. 21, **Rabbi Jordan Pearlson** was re-elected national president. This will be his third term in this office.

Other officers elected include **Reuben Croll** of Montreal, senior vice-president; **Aly Larson** of Toronto, treasurer; **Dr. Marvin Kwitko** of Montreal, secretary; plus vice-presidents **Terry Bensimon**, Vancouver; **Austen Beutel**, Toronto; **Sidney Chelsky**, Toronto; **Michael Herling**, Montreal; **Martin Levine**, Montreal; **Ronald Oelbaum**, Toronto; **Barrie Rose**, Toronto, and **Sidney Spivak**, Winnipeg.

AISH HATORAH RUSSIAN OUTREACH

Rabbi Shalom Schwartz, the executive director of Canadian Friends of Aish HaTorah, has

[Cont'd. on page 28]

ZAGLEMBIER SOCIETY

The Zaglembier Society held its annual Israel Bond event recently at the Borochov Centre. Shown at the function are (from left) Dr. David Bleeman, Society chairman; Peter Ferens, vice-chairman; Sam Pasternack, guest speaker; Joe Kichler, Israel Bond chairman, and Alter Pomocnik, past president of the Society. [Arnold Machtinger photo]

TORAH BEARER MENORAH

Mr. and Mrs. Saul Feldberg recently purchased a Torah Bearer menorah, made available by the Canadian Society for Yad Vashem as a way to support the Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem. They are joined by Society co-chairman David Smuschkowitz (centre). For information on how to buy a menorah, call 660-6028.

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Organizations and People

Montreal Jewish community feels poverty's effects

By
JANICE ARNOLD

MONTREAL —

"Rita," a single woman over 50, lost the job she'd held for years, was on unemployment insurance and then found a job she hoped she'd keep until she was 65.

But she was laid off because of the recession soon after and is today on welfare. Because she can only budget $20 a week for food, she frequently eats at a cafeteria for the poor.

"My son feels bad that his mother eats at a soup kitchen."

"Howard," a university graduate who went to private schools, was destined for a productive life. Then he went blind and never acquired the skills to earn a living. He does some writing, but it doesn't pay well.

He lives in a dingy apartment overlooking an alley that smells. His fridge is empty save for half a litre of milk and half a carton of cigarettes.

"I never lock my apartment; there's nothing to steal."

He eats five days a week at Multi-Caf, a Cote des Neiges food service, and on Saturdays attends services at the posh Congregation Shaar Hashomayim, his main meal of the day being the kiddush that follows.

The synagogue usually fixes him a "care package" from the leftovers that sees Howard through Sunday until he goes back to the cafeteria.

"Merle" is also disabled; she's a psychiatric patient on welfare. She lives alone in an apartment with her cats and shares their food. Sometimes she uses the dry boxed food and sometimes the canned variety, she says.

"After paying for rent and utilities, there's no money for food," she says, opening the doors of her bare cupboards.

"Sarah's" husband was killed in a car accident, leaving her a widow with four young children. Their standard of living has dropped dramatically and Sarah does not have the time or the energy to improve the family's lot. Just seeing that rent is paid on time and coping from day to day is all she can do.

She admits she tries to "cover up" her poverty in order that her children not be ashamed that "their mommy is not like everyone else's mommy."

What people don't see is that three of the children sleep in the same bed and that they receive free lunches at school to help make ends meet.

Sarah is determined that she will make a better life for herself in the future. But when the kids ask her when they are going to move to a better place or do something they can't afford now, "it's always next year."

All of the above are Jews living in Montreal today below the federal government's poverty line. They are not elderly nor are they immigrants.

They tell their stories dispassionately on camera in a video produced by Allied Jewish Community Services. The video was made to put faces to the fact of poverty in the Montreal Jewish community for this year's Combined Jewish Appeal workers.

AJCS says approximately 18,000 of the city's 90,000 Jews are poor.

B'nai Brith reports that it had requests for over 1,000 food baskets at Rosh Hashanah this year, the highest number ever. In the past, it has distributed between 600-700 baskets. BB has also been assisting the Sun Youth Organization set up a kosher food bank this past year.

McGill social work professor Jim Torczyner, who has been studying Jewish poverty in Montreal for some 20 years, thinks the Montreal community is going to increasingly feel the effects of poverty with its aging members and diminishing numbers of younger and better off persons to support those in need.

Toczyner said the Jewish poor became invisible when the Jewish labor movement disappeared. The poor today should be "encouraged and assisted" in playing a part in the decision-making of Jewish communal agencies.

Attitudes about being poor — that one is diminished as a person because one is poor — will have to be changed if the poor are to feel at home in the community, he said.

What's New

[Cont'd. from page 27]

left for Jerusalem, together with his family, where he will spend a year launching The Russian Discovery Seminar. Discovery has been recognized throughout the world for presenting the wisdom and intrigue of Judaism in innovative one-day presentations.

The uniqueness of this program, which has been attended by over 24,000 world-wide, is that the Soviet olim are being trained themselves to present it in Russian at absorption centres, ulpanim, hotels and community centres. Today, Discovery has an office in Moscow as well, and, in June alone, 500 individuals participated in the seminar.

Rabbi Schwartz and his wife **Debbie** were chosen for this opportunity based on the outstanding leadership they have demonstrated in launching Aish HaTorah in Toronto. Over the past 10 years they have spearheaded Aish's remarkable growth as a pioneer in outreach education.

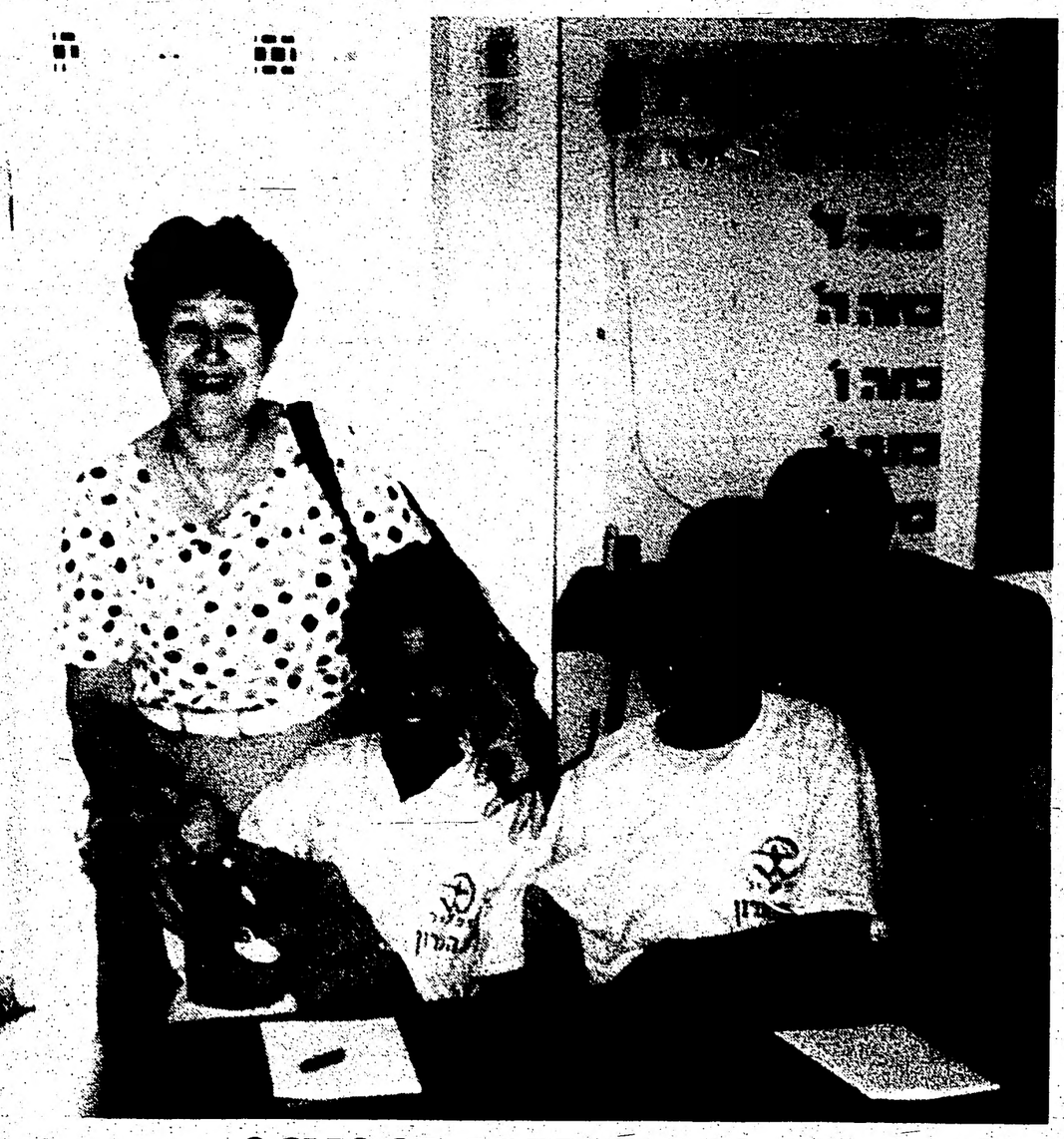
singles events

Singles Events is an advertising feature of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Toronto's Orthodox Singles Inc. presents **First Days of Succot Program** at the New Brown's Hotel (Catskills). September 22-25 or September 20-25. For more information call Sharon Ganz 785-0761, Ruth Balofsky 764-5833. 6545

Atideynu Lodge (Singles Co-ed 20's & 30's). **New Years Party**. September 7th. 9:00pm. 15 Hove Street. $5.00 non-members. $3.00 members. Wine/Cheese/Games. Contact Miriam, 652-6024. 6377

B'nai Brith's Maven Lodge is presenting another exciting year of bowling for singles and married couples, ages 20-40. It all starts on Thursday, September 5, at 6:45pm at Bathurst Bowlerama, 2788 Bathurst Street (at Glencairn). For more information, call Stewart Rothman at 391-1697 evenings. 6529



SCHOOL PREPARATION

During a visit to Israel this summer, Shirley Bar'el, a teacher at United Synagogue Day School, Bayview Branch, visited the Shechterman School in Kfar Yavetz where Beta Israel (Ethiopian) children were learning Hebrew in preparation for school attendance in the fall. The students excitedly 'showed off' all the Hebrew words they knew by pointing to her clothes, watch, parts of her face and her Star of David which one called Degel Yisrael (Israel flag). She is seen above in the classroom with two young students.

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Tues. Eve. *Kol Nidre* Sept. 17 6:45 p.m.
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500g jar

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Del Monte PLU 4178

juice
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Organizations and People

Yosef Begun educates staff, campers

Camp Ramah program focuses on Soviet Jewish issues

By
CYNTHIA GASNER

TORONTO —

"Camp Ramah is more than just a summer camp. It is a total experience whose impact lasts well beyond the summer months," says Ab Flatt, the Canadian chairman of Camp Ramah, a Hebrew-speaking, Zionist camp which offers waterfront and athletic programs, creative arts and a variety of social and cultural programs.

This summer, Camp Ramah, a non-profit organization that provides a scholarship program and has a mandate to increase Jewish consciousness, focused on issues dealing with Soviet Jewry.

Yosef Begun, a Refusenik for 17 years before being permitted to immigrate to Israel in 1988, and who served nearly 10 years in Soviet prisons, labor camps and exile, spent 10 days at Ramah educating staff and campers.

Flatt says, "He educated our staff and campers about life in the U.S.S.R., spoke of his own difficult experiences, the current challenges facing Soviet olim in Israel, and explained why he has chosen a Conservative Jewish approach."

Currently completing its 31st year of operation, Camp Ramah operates under the auspices of the Jewish Theological Seminary (JTS) and the National Ramah Commission (NRC), in a framework of Conservative Jewish practice.

Located in the Muskoka region, Camp Ramah, which serves in excess of 500 campers each summer aged nine to 16, from all parts of Canada as well as the United States, is one of eight Ramah camps throughout North America.

During his 10-day visit to Camp Ramah, former Refusenik Yosef Begun (centre) is seen with Rabbi Harvey Meirovich (left) and Rabbi Mitchell Cohen.

Flatt describes Begun's visit as "inspirational." During Begun's visit to the camp, he participated in a three-day conference when the 15-year-old campers hosted a group of their peers from Camp Ramah in Wisconsin. And 17 Russian children, campers from the Jewish Camp Council, spent a day with the Ramah campers.

Linking Begun's visit to Ramah with the activities of the Conservative movement in the Soviet Union, Flatt told The CJN that the conference focused on the "exciting prospects" of opening a Ramah camp near Moscow next year.

Begun and Rabbi Harvey Meirovich, professor in residence at the camp, a Canadian who made aliyah two years ago, are involved in planning and implementing Camp Ramah in Moscow. The campers helped formulate themes and goals for the new camp in Moscow.

Barbara Walters, representative of the Toronto area on the Ramah board, who has been involved with the camp as a volunteer for more than 20 years and worked for the camp as an enrolment co-ordinator, told The CJN that this summer Camp Ramah provided three full scholarships to Russian children from the Toronto area who left the U.S.S.R. one year ago.

"They were integrated with the other campers," says Walters. "Their presence was a valuable addition to our community and they each learned a great deal about Judaism while having a lot of fun."

The large staff is headed by director Rabbi Mitchell Cohen. The rabbi in residence and rabbinic counsel, Rabbi Israel Silverman of Hamilton, and his wife Gloria, are on Ramah's staff which includes more than 20 Israelis (mishlachat) who come each summer to bring language skills and Israeli scholarship.

"Israel becomes closer to our campers through music, dance, audio-visual materials and personal contact with the Israeli staff," says Flatt. "Jewish study is a regular part of the camp day. Shabbat prayer and ritual observance assume a new dimension when they are experienced in a setting of natural beauty and are shared creatively with friends."

Maccabi clubs are growing throughout Eastern Europe

By
PAUL LUNGEN

TORONTO —

Maccabi clubs have sprung up like wildfire among Eastern European communities because Jews there see them as vehicles by which they can reclaim their identities and enhance their ties to the Jewish people.

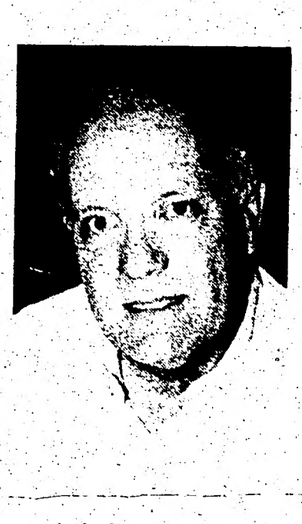
That's the view of Arie Rosenzweig, co-ordinator of the 1993 14th Maccabiah Games in Israel. Rosenzweig, in Toronto recently as part of a four-day whirlwind North American visit, said the Soviet Union is home to 35 Maccabi clubs which have sprung up as a grass roots expression of an eagerness to identify with the Jewish people.

For Soviet youngsters, sport is the feature that attracts them to the clubs, he said, adding that Maccabi also presents them with cultural and educational aspects of Judaism and Israel. "That's what makes it unique and special."

As many as 250 Soviet athletes are expected at the 14th Maccabiah in 1993. Other Eastern European countries returning to the "Jewish Olympics" for the first time since the Second World War will be Bulgaria, Czechoslovakia and Poland.

Since the collapse of communism, a surprising number of people have come out of the woodwork in Poland to reclaim their Jewish heritage, Rosenzweig said, among them enough young people to man a fencing team at the next games.

Rosenzweig said that around the world, especially in Latin America and Europe, Maccabi clubs are the centre of Jewish activities. A recent example were the Latin American games in Montevideo which attracted 1,600 participants.



Arie Rosenzweig

Sid Greenberg

Local games were held in May 1991 in South Africa (which is rejoining the Maccabiah in 1993) and are scheduled for Australia in December, 1991.

Along with next summer's Maccabi Junior Games in Baltimore, these competitions will form the lead-up to the quadrennial extravaganza in Israel, he said.

5,000 athletes expected

As many as 5,000 athletes, coaches and administrative staff from almost 50 countries are expected, Rosenzweig said, although it is too early to tell whether the Soviet Union will field one team, or, if it breaks up, several more.

Sidney Greenberg, president of Maccabi Canada, said Jews in the three Baltic republics have indicated they wish to compete under their republic's national flags. But, as in 1989, Jewish supporters from the rest of the world will be asked to financially assist the East European nations field teams at the '93 games.

Rosenzweig said the '93 games' opening ceremonies in the Ramat Gan Stadium are expected to attract 50,000 spectators while the closing ceremonies will be held in the new 12,000-seat Teddy Kollek Stadium in Jerusalem.

Among the spectators will no doubt be some of the 10,000 supporters from around the world who accompany the Maccabi teams. Rosenzweig estimated that the 10-day-long games will pump an extra $5-$6 million U.S. into the Israeli economy.

Recent Soviet emigres are expected to strengthen Israel's competitiveness in international sports, Rosenzweig said. One example is Vadim Bavikin, a javelin-thrower who at the recent world track and field championships in Tokyo finished 10th.

* * *

At the recent world rowing championships in Vienna, Rachel Starr of Canada teamed with Jill Blois, Diana Sinnige and Colleen Miller for a sixth place finish in the lightweight coxless fours. That finish must have come as a disappointment for Starr, who was on the gold medal winning team the year before.

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Considers himself a public Jew

Geraldo a practising Zionist

By
BRANDY SCHEER

ST. LOUIS (JTA) —

He is the man who starts each of his shows with a headline. He is one of the most controversial talk-show hosts in the history of television. He is a father, a husband and a Jew who had a bar mitzvah ceremony, attended religious school, and today considers himself the most public Jewish person on television. He is Geraldo Rivera.

In an interview with the *St. Louis Jewish Light*, Rivera presented a side of himself that very few individuals have the opportunity to see. A poised, intelligent and somewhat quieter version of the public, very outgoing Geraldo his viewers know, he sat relaxed as he sipped on a Tanqueray and tonic and opened the doors to his past and present.

Rivera, who was in town to do a benefit performance for the Jewish community, comes from a mixed family. His mother is Jewish and his father is of Puerto Rican descent.

Despite the fact that an overwhelming number of his relatives on his father's side are Christians, both he and his siblings were raised as Jews. Only he and his brother, however, have retained their Jewish identities.

Rivera considers himself a practicing Zionist. His hand bears a self-inflicted tattoo of a blue Star of David. He carved the Jewish symbol directly above his thumb joint to proclaim his Judaism.

"In 1967 there was a terrorist incident in Israel," he explained. "Many women and children died. At that time, I began to think about the Holocaust and how so many went quietly. It was then that I gave myself this tattoo because if I went, I would go with a clenched fist and they would know who I was."

One of the things of which Rivera is most proud, in addition to his work, is his son Gabriel. "He is more Jewish than I am and he will be 12 years old soon," said Rivera. "There were some rough times for him but then things changed. There isn't any reason for children to have to bear the burden of their parents. Now I think that he is very proud of me and I am so proud of him."

Loves exotic travel

Rivera has a long history in television journalism and, after more than 3,000 television broadcasts, he feels that he has earned the title of journalist. He also admits to being a pop-culture figure who is part of the entertainment business.

"At this point in my career, I consider myself a hybrid between the two," he said. "I honestly believe that talk-show journalism is a new genre all of its own and I am a part of that genre."

When asked which type of reporting he enjoyed most, Rivera said, "They are all very different and I like different things about each one. It really depends on my mood."

When speaking about "Geraldo," Rivera said that he has his favorites.

"I love the shows about exotic travel. I have a little atlas in my briefcase that I have carried for many, many years, and I wrote on it, 'I pledge to see every exotic venue that this huge world and little book has to offer.' "

His most satisfying shows were those on the mentally handicapped. "I think I made a real difference with these shows," he said. "I also think that the media in general has made a big difference in this area."

Despite the fact that Rivera seems spontaneous on the air, he prepares diligently for each show. "I study for each show just like I studied in law school for each test. It is very important to be fully briefed," he said.

Rivera took issue with other talk-show hosts who don't go to the same trouble. "I think you have to be very prepared, otherwise you risk wasting your — and the audience's — time."

The panelists, however, do not prepare for the shows. In fact, Rivera said he seldom meets with them before taping.

The topics of "Geraldo" are varied and unique. Rivera said the ideas for his shows come from a number of sources. "I think we are very '60s. We are like an old-style newsroom with a lot of discussion."

In addition to the more than 200 letters filled with story ideas that the show receives each day, and the phone calls from his "1-900 Speak Up" line, which rings every 20 seconds, Rivera and his staff spend endless hours brainstorming and turning ideas into programs.

When asked how his Judaism has influenced his style of reporting, he said, "The more telling part of that question is how it influences me. Rather than influencing my style, it influences the man I am.

"I think that there is the tradition of sharing and compassion. The tradition of sticking up for the underdog. The tradition of if it's two against one, be on the side of the one. I have a sensibility I treasure, as I do my privacy, and I think that comes from my Jewish values."

* * *

Brandy Scheer is assistant editor of the St. Louis Jewish Light.

Roumani to lecture on peace process

TORONTO —

Prof. Maurice M. Roumani, senior lecturer in politics and the Middle East at the Ben-Gurion University of the Negev, will examine Israel, The Gulf War and The Peace Process in a speech on Thursday, Sept. 12, at Shaarei Shomayim Synagogue, 470 Glencairn Ave., at 8 p.m. Admission is free.

Maurice Roumaini

The address by Roumani, who is fluent in English, Italian, Hebrew, Arabic and French, is sponsored by Canadian Jewish Congress, Ontario Region's International Affairs Committee and the Community Action for Israel Committee.

Roumani is acknowledged as an acute, broad analyst of political, cultural and development issues in the Middle East and North Africa. He is an author of three books and dozens of articles.

At Ben-Gurion University, Roumani is director of the Elyachar Centre for Ethnic Studies. In recent years, he has also been a visiting scholar at Oxford University, a visiting professor at The George Washington University in Washington, D.C., and research fellow at the University of Maryland Centre for International Development and Conflict Management.

For more information, contact Canadian Jewish Congress, 635-2883 (ext. 148).

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Organizations and People

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Sotheby's Israel to hold Sukkot sale

TORONTO —

Sotheby's Israel sales will be flourishing again — after a brief interruption due to the Gulf War — to coincide with Sukkot. The sales will be held once again at the Hilton Hotel, Tel Aviv.

The schedule will be: Thursday, Sept. 26 at 7:30 p.m. — 19th and 20th century paintings, drawings and sculpture. Wednesday Oct. 2 at 4:30 p.m. and 7:30 p.m. — Judaica: Books, manuscripts and works of art.

The sale of paintings includes a number of fine works by artists of the Ecole de Paris, Chagall predominant with two very different works, Rabbi Holding Sefer Torah, executed in a combination of brush and India ink, gouache and watercolor which dates from circa 1959 and Bouquet of Flowers with Mother and Child in subtle tones of grey, brown and black, is also painted in gouache with brush and brown and black ink.

Among several paintings from a private collection in Israel is a work by Moise Kisling, Portrait of a Girl, of 1926, showing an elegant blonde in a black dress. Two other works by Kisling are Vase of Red Tulips and an interesting, brooding portrait of a singer, La Chanteuse, signed and dated 1919.

Max Liebermann (1847-1935), one of the principal German Impressionist painters, was inspired to paint many views of his own house at Wanssee, near Berlin, which was built in the Dutch style, after his frequent visits to Holland.

One such painting, House and Garden, signed by the artist but not dated, is expected to fetch $80,000-$100,000 in the sale. Lesser Ury's pastel Street in Berlin, dating from circa 1925 shows a sunlit scene with a brilliant yellow tram.

Works by Israeli painters include a number of Mane-Katz, one of which is Girl by a Fence, from the same private collection in Israel. Among several paintings by Reuven Rubin are two fine examples from his early days in Israel in the 1920s, including a View Outside Jerusalem and Maternity, showing a woman and child on the beach, which was included in Rubin's first one-man-show in Jerusalem in 1924.

A rare symbolic painting dating significantly from 1949, Seder Outside the Walls of Jerusalem, symbolizes the birth of the new State of Israel and depicts a family, including the artist himself and his son, preparing for the Sabbath meal, together with Elijah, herald of the Messiah and soldiers of the new Israel, seen outside the walls of a distant Old City of Jerusalem, which was still at that time inaccessible to Jews. There are also several flower paintings by Rubin.

A number of works by Israeli abstract aritsts, mostly originating from Eastern Europe, who founded in 1948 the New Horizon group, the first significant abstract group in Israel, include works by Joseph Zaritsky (born in the Ukraine in 1891, emigrated to Israel in 1922, winner of the Israel National Prize in 1959, he died in 1985), and Yehezkel Streichman (born Lithuania 1906, emigrated to Israel 1924, received the Israel State Award in 1990) and Avigdor Stematsky (born 1908 Odessa, emigrated to Israel 1922). A group of paintings by Mordecai Ardon include one based on a View of Jerusalem.

In the Judaica sale on Oct. 2 there are four interesting 18th century Haggadot. A Haggadah shel Pessach with commentaries by Don Yitzhak Abarbanel, written on vellum and illustrated with 68 vivid miniatures by Yakov (Jacob) Sofer Ben Yehudah Leib Shamash who signed and dated it in 1741, was made in Hamburg and shows the influence of non-Jewish artists movements of the period on formalized Jewish art.

Another Passover Haggadah made in Vienna in 1728, is written and illustrated on vellum by the well-known scribe and artist Aaron Wolf Herlingen of Gewitsch, who signed and dated it, and painted 46 small and 12 large miniatures, in brilliant colors.

Another much smaller Haggadah, also signed and dated by Herlingen, is written and illustrated entirely in sepia on vellum and measures only 5½ by 3½ inches. A fourth 18th century Haggadah, written and illuminated on vellum by Yehuda Leib Ben Shimshon Segal of Dordrecht in 1728-1730, with its 41 miniatures, also shows the artist's familiarity with the dramatic gestures, neo-classical armor and panoramic romantic landscapes typical of secular art of the period.

The Hebrew books include a collection of 20th century Russian graphics by Jewish artists and a number of illustrated books and original illustrations, as well as rare children's and other books published in Berlin and Moscow in the 1920s.

The 108 original illustrations by Issachar Ber Ryback for *The King of Schnorrers* by Israel Zangwill, published in Paris in 1931 is estimated at $7,000-$9,000. An interesting group of Russian posters, including some in Yiddish and some theatrical posters are also in the sale and the original drawings by Alexander Bielsky for Sergei Eisenstein's classic film *Alexander Nevsky* are estimated to fetch $4,000-$5,000.

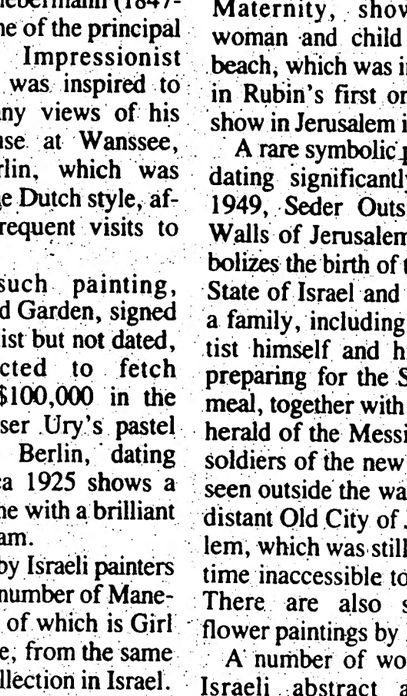
An interesting Israeli collection of ancient coins issued in ancient Judaea from the early 4th century BCE to the 2nd century CE, includes examples from the pre-Maccabbean period, and from the first and second Jewish revolts. Among them are some of the coins of Shimon Bar Kochba, often struck as an act of defiance over Roman coins of the period, and depicting vessels from the Temple and a facade of the Temple which had been destroyed by the Romans in 70 CE. The 168 coins will be sold as a single lot.

Among the works of art there is a wide selection of ritual objects, including 18th century silver Kiddush cups, 18th and 19th century spice towers and a wide variety of Torah ornaments — Torah finials and Torah shields, including a very rare late 17th century parcel-gilt silver Torah shield from Germany. There are also 35 Chanukah lamps, from the 18th and 19th centuries, including Polish, German, Italian and Russian examples. A rare and important large cast-iron charity-box made in Poland in the form of a synagogue facade stands 33 inches high and 37 inches wide, and bears the Hebrew inscription "Charity saves from death — giving in secrecy will placate [the Divine] anger." It rests on a plaque dated 1616 CE, and is inscribed "The synagogue of the town" in Yiddish.

A large parcel gilt Torah shield made for a synagogue in Michalovace, East Slovakia in Hungary, was made by Janos Lehmann in Budapest in 1865, and is engraved in Hebrew with the words Michalovace and Chevra Kedisha. A pair of Ilya Schor Shabbat candlesticks, elatorately decorated with scenes from major Jewish festivals, is estimated at $15,000-$20,000.

[Cont'd. on page 34]

An etching by Marc Chagall, Rabbi Holding Sefer Torah is on sale, along with many other works of art, at Sotheby's in Israel.



An 18th century illuminated manuscript on vellum by Aaron Wolf Herlingen is on sale at Sotheby's.

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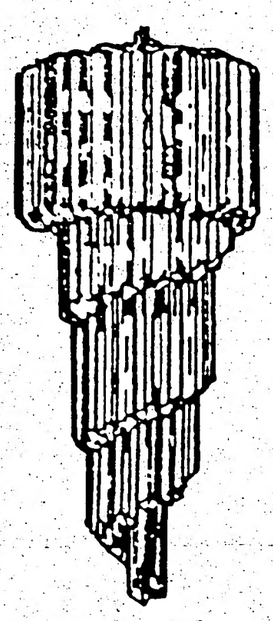
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Youth choir sings songs of peace

By RON CSILLAG

TORONTO —

A well-known passage from the Bible, set to music by an Israeli soldier in memory of his fallen comrades, has become a musical offering of peace and brotherhood by Toronto's Habonim Youth Choir.

The 26 young members of the choir have contributed one of nine peace songs to a special musical project in aid of youth programs at the Woodgreen Community Centre on Queen St. East.

The project, called Love One Another, brought together 16 young people aged 12 to 21 from across Metro to send a message of peace.

Their effort has yielded a cassette of songs, including the Habonim Youth Choir's "Lay Down Your Arms," which is based on the passage in Isaiah that beseeches nations to beat their swords into ploughshares and their spears into pruning hooks.

The song was penned by Doron Levinson after he was temporarily blinded in the Yom Kippur War, and dedicated to three fellow officers killed in that conflict. Levinson is now a PhD candidate in law at the University of Toronto.

The tune was translated into English by performer/songwriter Lisa Catherine Cohen, performed under the baton of Esther Ghan-Firestone and produced by Eli Rubinstein of the United Israel Appeal.

A half-dozen members of the choir were on hand last week as part of a special performance at the Woodgreen centre of all the songs on the cassette.

The project is the brainchild of Rhonda Liss, a Jewish performer in The Phantom of the Opera. Liss was a volunteer at the centre when she began toying with the idea of bringing together young people from several ethnic backgrounds in a musical tribute to peace.

The Love One Another troupe was formed, began rehearsing a variety of songs, each with its own style and message, and the cassette was recorded in May, project co-ordinator Nancy De Péers explained.

The cassette costs $9.99. Proceeds from its sale will go toward Woodgreen's plans to send an outreach worker into the streets daily to "hang out" with young people and listen to their concerns, De Peers added.

The cassette may be obtained by calling the centre at (416) 469-5211.

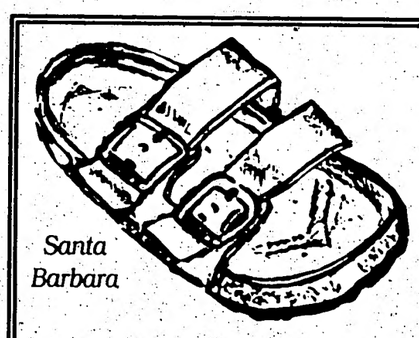
* * *

The Habonim Youth Choir has also recorded a collection of songs in memory of the 1990 March of the Living, which took 350 Canadian teens to the death camps of Poland and on to Israel.

The cassette will be distributed to the 6,000 teens from around the world expected to take part in the 1992 march next spring. Proceeds from its sale will go toward Beit Halochem, the association for disabled soldiers in Israel.

SCOUTS THANK JEWISH ORGANIZATIONS

At the Board Meeting of the Associated Hebrew Schools of Toronto, Robert Engel presented a plaque on behalf of the Regional Council, Scouts Canada, Greater Toronto Region to Dr. Harry Krakowsky, president of the Associated Hebrew School. The plaque was in appreciation of the many years of co-operation and hospitality extended to scouts from all nations. A similar plaque was presented to the Boards of the Jewish Community Centres of Toronto, Bloor-Y Branch and North-Y Branch.



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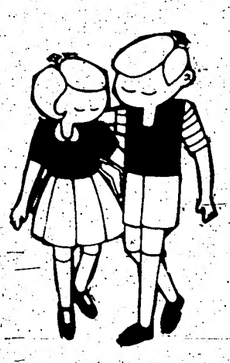

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Organizations and People

Television shows popular in Mideast

U.S. comedian Saget gets charge out of visit to Israel

By
LOREN ISRAEL
Kansas City Jewish Chronicle

OVERLAND PARK, Kan. —

Move over Pat Boone, Israel's got a new spokesman. Well, maybe not officially, but the energy and excitement with which actor and comedian Bob Saget describes his recent trip to the Promised Land instills in listeners the desire to race to the airport and catch the next flight to Jerusalem.

"It's amazing what they've done to Israel, even in the seven years since I was last there," said the Jewish comedian. "They really deserve to have the world going there."

Saget, star of ABC's *America's Funniest Home Videos* and *Full House*, was invited to Israel as part of a 10-day tour sponsored by the Israeli Ministry of Tourism and El Al airline. He was told he had been chosen because of his "young Jewish appeal."

Joining Saget on the trip were his wife Sherri, his parents and three family friends.

Saget said that when he was in his 20s, if he had been told to visit Israel with his parents he would have replied: "You know, I see them enough." But now, some 10 years later, Saget said growing older and having children of his own changed his feeling on the subject.

"This may sound sappy," said Saget, "but you just can't explain to people how moving it is to stand with your father at the (Western) Wall." His parents not only enjoyed the trip, Saget said, but it seemed to revitalize them as well.

"Originally my parents weren't going to do anything, not even put on a bathing suit," he explained. "They ended up doing everything — floating in the Dead Sea, riding on camels in front of the Old City and disco dancing on a boat on the Galilee at midnight."

While Saget was in Israel, he said he was lucky enough to see the results of the airlift of Ethiopian Jews. Saget was particularly impressed with the Yemin-Orde Youth Village, a shelter for Ethiopian children. "Kids who had the hardest lives in Ethiopia are the ones who get treated the best at the centre," Saget said.

Another stop that deeply touched Saget was the children's memorial at Yad Vashem, the Holocaust museum. Five candles are reflected into thousands of mirrors, resulting in 1.5 million reflections — the same as the number of Jewish children estimated to have died in the Holocaust.

"It's an emotional experience, especially if you have children of your own," Saget said. "You walk out of there and you just ask 'Why? Why?' " Other stops on Saget's tour included visits to Masada, Tiberias, Haifa, Tel Aviv and an Israeli Air Force base.

Saget felt that growing up with a Jewish identity and learning about Israel in religious school made his trip all the more special.

"I'm not sure what it is, but as a Jew, you know there's something there; that you're somehow tied to this land," he said.

"Remember, this is the country that built fruit trees out of the desert. When you see it, you know it's a great place to donate money," Saget joked. "But seriously, I would tell you to just go there. Because if you do, you'll get something in your life that you would never expect.

"All in all," said Saget, "it was a very worthwhile trip." While overseas, Saget said he was surprised to learn how popular his two television shows were in the Middle East.

"I've decided I want people on the border in Jordan to get Nielsen (rating service) boxes," Saget said. "If we could get them to use those instead of land mines, everything would be great."

He's even been told that, in Lebanon, when *America's Funniest Home Videos* starts, the fighting stops.

"Of course, I wish they'd stop the fighting entirely," he said. "Then they could watch my show all the time."

Back home, he's a popular individual as well. With two hit television shows, a book and a video on the market, Saget has quickly become one of the most sought-after entertainers in Hollywood.

While he can't deny that he's hot right now, Saget is still realistic about his career.

"My favorite aspect of this business is that you don't know what's going to happen next," he said. "One day, *Full House* won't be on, and the video show won't be on, and I'll have to figure out what to do." As much as that may scare some entertainers, Saget finds it exciting. "There is so much I have to do that I haven't done yet. In fact, everything I want to do I haven't done yet," he said. "I've just got to get out there and do it."

C'mon Bob, can't you be a little more specific?

"Well," he said, "it would be fun to be good enough and liked enough that Randy Newman would write a score for me that I could turn into a Broadway show."

Remember, you heard it here first: Bob Saget Broadway star. For now, though, Saget is happy to settle for television stardom, both in the United States and in the Middle East.

RUSSIAN DISCOVERY SEMINAR LAUNCHED

Rabbi Shalom Schwartz, executive director of Canadian Friends of Aish HaTorah, has left for Jerusalem, together with his family, where he will spend a year launching The Russian Discovery Seminar. Most of the tens of thousands of Soviet Jews arriving in Israel, do not have any knowledge about Judaism and its relationship to Israel. Discovery has been recognized throughout the world for presenting the wisdom and intrigue of Judaism in one-day presentations. The uniqueness of this program, which has been attended by over 24,000 people worldwide, is that the Soviet olim are being trained to present it in Russian at absorption centres, ulpanim, hotels ane community centres. Rabbi Schwartz and his wife Debbie were chosen for this opportunity based on the leadership they have demonstrated in launching Aish HaTorah in Toronto. Over the past 10 years they have spearheaded Aish's remarkable growth as a pioneer in outreach education.

Sotheby's sale planned

[Cont'd. from page 32]

Among the paintings of Jewish subjects included in the sale are works by Chagall and Kisling, and two important works by Maurycy Gottlieb (1856-1879), the brilliant 19th century Polish artist who died at the age of only 23. His Old Woman with a Tichel was exhibited in the Gottlieb exhibition in the Tel Aviv Museum until July this year.

Sultan and Nathan the Wise by Gottlieb is based on a poem condemning religious intolerance. Moshel Castel's painting In Front of the Synagogue — Safed is a rare early work, painted in 1930.

There are also works by the French painter Eduard Brandon (A Rabbi with Two Students of 1869), as well as by Bela Kadar (five watercolors painted while watching the deportation of Jews to Auschwitz).

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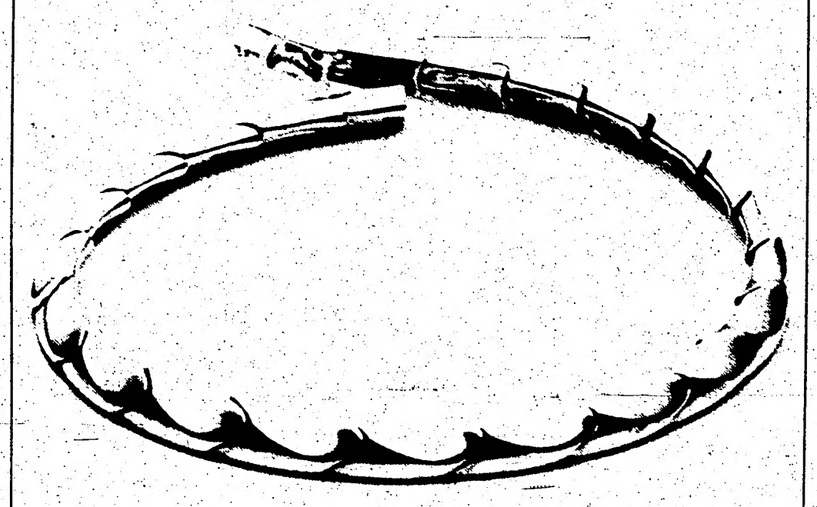

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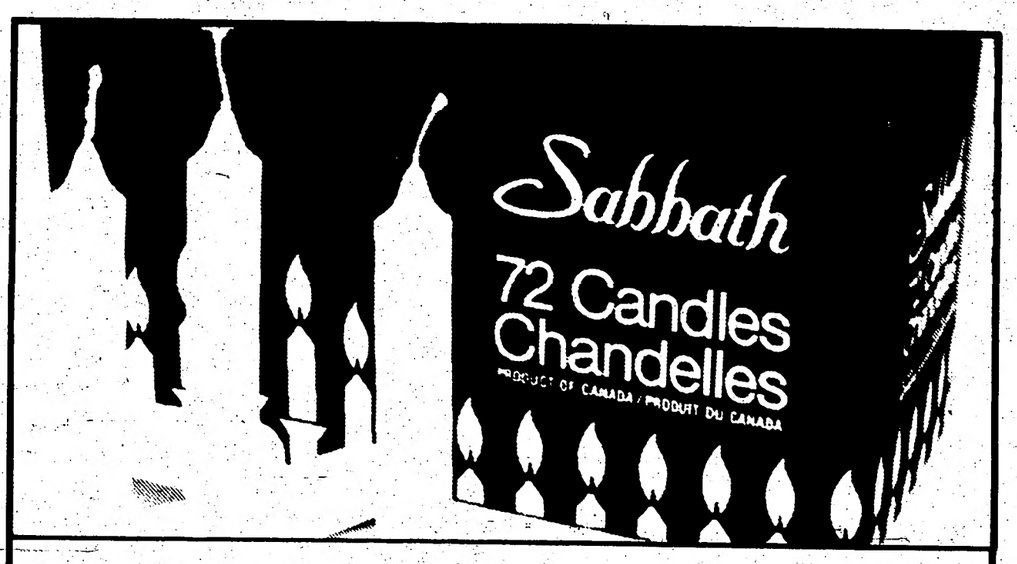

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Organizations and People

Integrates historical, philosophical and halachic aspects

Rabbi Weiss examines women and issue of prayers

By
RABBI SAUL BERMAN

NEW YORK (JTA) — Women at Prayer: A Halachic Analysis of Women's Prayer Groups. By Rabbi Avraham Weiss. (Ktav)

In December 1984, five roshei yeshiva at New York's Yeshiva University issued a letter — followed by an article by one of the five, Rabbi Herschel Schachter — condemning the practice of women's prayer groups within the Orthodox community.

The condemnation, while couched in halachic terms, was in reality an ideological statement that failed to shed much light on the real, underlying issues. By contrast, the ability of the Orthodox community to evaluate those issues, and to distinguish between the halachic elements and those elements which belong to the realm of Jewish public policy debate, has now been massively enhanced by Rabbi Avraham Weiss in his new book, *Women at Prayer*.

Rabbi Weiss' book properly bases the discussion of women's prayer groups within the broader context of the relationship of women to the obligations and opportunities of private and public prayer. By doing so, he establishes the central category of legitimacy of women's spiritual striving within the realm of prayer.

His early treatment of the obligation of women in private prayer is a particular tour de force. The integration of the historical, the philosophical and the halachic in a richly detailed delineation of the precise aspects of the fixed prayers in which women's obligations are identical with, or diverge from, those of men, engages the reader on a powerful spiritual level.

The book is basically an address to three separate sets of issues: women and prayer proper, women and the reading of the Torah from a Torah scroll and ancillary issues relating to the acceptability of women's prayer groups.

In the first section, Rabbi Weiss demonstrates the intensity of women's obligation in private prayer, while clarifying the nature of their ineligibility to be counted in a minyan for prayer. This section could have benefited from a clearer delineation of the difference between "minyan" and "tzibbur." The former is the quorum necessary for the conduct of public worship while the latter describes the community engaged in such worship. The fact that women are not eligible to be counted toward a minyan does not mean that they are not part of the tzibbur gathered to engage in worshipful prayer.

It is, I believe, precisely this critical distinction which underlies the legitimate striving of women for recognition of their role in the communal worship service, as well as their desire to experiment with a form of prayer that allows them greater public participation. The fact is that Jewish law does not write women out of the public sphere of prayer, it simply does not empower them to be part of the minyan, while leaving them equal responsive roles in tefillat ha-tzibbur, in communal prayer.

The second area of presentation by Rabbi Weiss is that of the relation of women to the reading of the Torah from a Torah scroll. The most significant contribution in this section is Rabbi Weiss' clear indication of the non-halachic character of the custom observed by some women not to handle a Sefer Torah during their periods of Niddut.

The clarity of his demonstration that this practice never had, and certainly does not have today, binding halachic standing, is of enormous significance even outside the context of the central concern of this book. The treatment of the tragic confusion between Tum'ah and uncleanliness ought to be read by every Jew contending with the underlying premises of the laws of Niddah.

There will undoubtedly be substantial continuing debate about some of the minor elements of these chapters, such as the question of precisely which blessings may be recited prior to and following each reading from the Torah scroll. It will be essential for people to keep in mind that those issues are easily resolved, even within a context of the preservation of diverse practice, without undermining the overall propriety of the practice as a whole.

The threat of nitpicking as a means of protracting the debate needs to be roundly rejected by the community. Indeed, Rabbi Weiss provides the leaders of women's tefillah groups with an enormous richness of possible approaches which could be used creatively in the establishment of local minhag in the conduct of such services. The challenge of sustaining a reasonable degree of diversity within halacha is an issue worth watching in the future development in this area of religious practice.

The third and final unit in the book is titled "Additional Issues."

Perhaps the title of this chapter ought to have been "Fraudulent Issues." As Rabbi Weiss too lovingly demonstrates, the opponents of women's prayer groups have raised a set of irrelevant issues sometimes bordering on the absurd, in their desperate attempt to halachically discredit the practice.

It's like the penciled notation at the side of a preacher's text, "Yell loud, weak point." The degree of weakness of the points are loudly declared as Rabbi Weiss moves systematically through the issues raised.

It is in this section of the book that one can get the best feeling for the underlying public policy questions which are the real driving force of this conflict.

Is feminism in all its manifestations a real threat to the integrity of Orthodoxy? In whom is authority vested for the formation of new minhag — in the hands of congregational rabbis, of roshei yeshiva, of the laity of the separate communities or of the outstanding scholars of the generations? Are women to be seriously encouraged to achieve independent realms of religious expression in both the areas of study of Torah and liturgy? Finally, how is community practice to be established in a charged, conflictual atmosphere where each side believes that it is acting in the interest of serving God?

One need not agree with every argument made in this book in order to recognize the essential halachic acceptability of women's prayer groups. Indeed, much more will need to be taught and written before some of these issues develop a sufficient consensus and clarity to be beyond further significant debate. However, it would be an enormous advance if Rabbi Weiss' book could put the halachic issues sufficiently to rest to enable us to engage in an open, honest and vigorous debate on the public policy questions.

Such a debate would enrich our understanding of the relationship of Orthodoxy to the spiritual striving of women, to the challenges of modernity, to the absence of central authority in our communities and to the degree of our valuing of diversity within halacha.

We owe a debt of gratitude to Rabbi Weiss for the clarity he has brought to a complex set of issues. We may come to owe him an even greater debt if his work enables us to move on to a new and invigorating set of debates on Jewish public policy issues.

* * *

Rabbi Saul Berman is associate professor of Jewish Studies at Stern College for Women.

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Toronto students participate in Israeli leadership program

[Cont'd. from page 19]

the program said, "In a world where assimilation and intermarriage have become common and widespread phenomena, we as Jewish students and the future Jewish generation must do our utmost to reverse this trend. Ample opportunity exists for students to take active and leading roles in Jewish community life. In so doing, we will be able to maintain strong and deep-rooted ties with Israel and never lose sight of our Judaism."

According to Elana Carr, a recent York University political science BA honors student, "The Jewish people in general and the State of Israel in particular, are facing very challenging times. With the mass immigration of Soviet and Ethiopian Jews, as well as the incessant attempts for peace in the Middle East, Jewish history is unfolding right in front of us.

"We as students cannot ignore this exciting opportunity to be active participants in this making of Jewish history. This can only be accomplished by possessing a sincere commitment to the State of Israel and to our Jewish heritage."

Among the participants in the ICJL program were Anjie Tarek, Michelle Swartz, David Steinberg, Michael Nadel, Ayala Revah, Shlomo Lebowitz and Dina Greisman.

Israeli meatless frozen entrees arrive in Canada

MONTREAL —

The first four offerings from a wide line of meatless frozen entrees from Israel are now being marketed in Canada under the brand name Garden Gourmet/Jardin Gourmet.

The line, known as Tivall in Israel and Europe is the product of years of research and development by nutritionists who have developed a closely-guarded patented process which permits the integration of grain protein with legume protein, resulting in products which are a complete departure from anything that has gone before.

The spongy, paste-like or dry texture and necessary over-seasoning which have characterized legume-based products are gone. The remarkable quality of the Garden Gourmet line is that in terms of texture, taste, shape and appetite appeal, each product so accurately emulates the meat it replaces.

Garden Gourmet is being offered in Canada as Vege-Patties, which look and taste like real burgers; Vege-Schnitzel, which has the texture and taste of a veal schnitzel; Vege-Cutlets, which will remind consumers of a breaded veal cutlet; and, lastly, Vege-Nuggets which have the look, texture and taste of chicken nuggets.

Nutritionally, Garden Gourmet products contain only natural ingredients such as wheat flour, textured soy protein, egg whites, garden vegetables, spices and salt. There is no cholesterol, no MSG, no additives and no preservatives and, Garden Gourmet products are low in calories and fat.

For example, a regular beef patty will contain 325 calories and 23 grams of fat. As a percentage of calories, the fat content is 64 per cent. The Garden Gourmet patty is just 170 calories with only six grams of fat. As a percentage of calories the fat content is just 30 per cent. In the beef patty, all the fat is animal fat. In the Garden Gourmet patty, the fat comes from soybean oil.

Garden Gourmet is imported from Israel by RBS Enterprises Inc. of Montreal. Its kashrut is certified by the Union of Orthodox Rabbis and it will be available in health food stores, kosher groceries, specialty shops and selected supermarkets in Montreal and Toronto.

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Arts

The Quarrel grapples with heavy moral and religious themes

By
SHELDON KIRSHNER

Festival of Festivals

Based on Chaim Grade's Yiddish story, *The Quarrel* grapples — explicitly and implicitly — with moral and religious issues which have wracked the Jewish world since the Enlightenment and particularly since the Holocaust.

Does God exist, especially after Auschwitz and Treblinka? Is assimilation self-destructive? Is secular Judaism a contradiction in terms? Is Orthodoxy a retrogressive creed?

Eli Cohen's film, which is being screened at the Festival of Festivals in Toronto this week, tackles these heavy and still unanswered philosophical themes through two diametrically opposed characters.

Chaim Kovler (R.H. Thomson) is a Yiddish writer and journalist who has lost his faith in religion. Hersh Rasseyner (Saul Rubinek) is a rabbi whose orthodoxy remains unshaken. Both are widowers whose memories of the Holocaust are still fresh and vivid.

Kovler and Rasseyner, best friends in pre-war Poland when they were yeshiva students, meet again by chance in Montreal in 1948 during Rosh Hashanah, and resume a heated debate that was abruptly cut short by the Holocaust.

Cohen, an Israeli director, wastes no time in setting the mood.

While Kovner is worldly, Rasseyner is insular. Kovner moves in intellectual circles, while Rasseyner presides over a closed yeshiva.

Kovner is utterly alienated from his Orthodox Jewish roots, having forgotten that Rosh Hashanah has dawned and having no compunctions about ordering bacon and eggs for breakfast. Rasseyner, full-bearded and clad in a black caftan, is like a figure out of the past.

The Quarrel, which unfolds over an afternoon, mainly in the sylvan, late-summer splendor of Mount Royal park, accurately reflects the tensions between secular and Orthodox Jews.

After fondly recalling their youth in Bialystock, they take a sorrowful inventory of the victims and the survivors. Inevitably, their buried quarrel surfaces. It revolves around Kovner's shocking decision to leave the yeshiva and Orthodoxy.

This, in turn, gives rise to a pointed dialogue. Kovner speaks contemptuously of "this cruel God of yours" while Rasseyner reaffirms his Judaism..

Kovner berates his friend for extracting "miracles" from "catastrophes." Rasseyner implies that God tested Jews in Auschwitz. Kovner glorifies reason, while Rassneyer snubs it. Kovner is offended by Rasseyner's critical attitude of his writing. Rasseyner insists he could have "learned more about life in a yeshiva." It's crystal clear that they have taken radically different paths.

Cohen, whose previous credits include the acclaimed *Ricochets* and *The Summer of Aviya*, has a firm grasp of the material. This is a film that, refreshingly, is unafraid of dealing with major intellectual questions, even if, occasionally, it slows to a crawl.

The lead actors turn in wonderful performances. Through just the right gestures and pitch, Thomson becomes a quintessential Jewish heretic and skeptic. Rubinek, simply, is made for the role.

Thanks to them, Cohen's direction and David Brandes' generally taut script, *The Quarrel* is a film well worth seeing.

R.H. Thomson (left) and Saul Rubinek in a scene from The Quarrel.

The Bubbie Break provides advice from grandmom

By
MARLA KAY

These days whenever you watch television, there are so many talk shows available, each offering some kind of advice. What clothes to wear, what food to eat, where to shop, what's hot, what's not. I know when I need advice about anything, the perfect person to go to is my bubbie.

For those of you who don't reach your own grandmother, the producers at JAMS Production Inc. have come up with a unique show called *The Bubbie Break*. It is hosted by Marion Schwarz, a 65-year-old grandmother who decided to begin a new career as a television host.

Schwarz is a mother of three and a bubbie of three. After a variety of careers, including secretary, mother and antique dealer, she began writing a weekly column in *TV Facts Magazine* called "The Bubbie Break."

She wrote about issues that were important to her as a grandmother, including discrimination, drug abuse and the importance of raising children and grandchildren with self esteem. The response to her column was overwhelming and this led to the production of *The Bubbie Break* for television.

The Bubbie Break is different because of its emphasis on grandparents and their special relationship with their grandchildren. "Bubbie is the Yiddish word for grandmother," explains Schwarz, "but to me the best way of saying grandmother in any language, is love."

Each episode of *The Bubbie Break* has an average of five guests, ranging from professionals (educators, doctors, social workers) answering the bubbie's question, to ordinary grandmothers discussing their personal approaches to grandparenting.

"There's no right or wrong way to grandparent," says Schwarz. "I believe that as long as you give your grandchildren oodles of love, you're doing a great job."

The Bubbie Break has expanded Schwarz's original idea about grandparents and the important role they play in their grandchildrens' lives. "I love interviewing my various guests, but my favorite part of the show is when I speak out on an issue close to my heart."

Some of these issues include: the importance of listening to grandchildren, raising children with a sense of their family history, and how not to be taken advantage of by your children or grandchildren.

Schwarz has filled a void on today's television. She is not teaching parenting and she is not a senior's advocate. She is merely discussing the most important subject in her life today, children and grandchildren.

At the end of every show, Bubbie Marion speaks directly to the audience and offers a few words of wisdom. Schwarz focuses on the root of her beliefs as a bubbie: "Love and respect your children and grandchildren and that love will come back tenfold."

The Bubbie Break debuted on CHEX-TV on March 17 and runs from 3:30 to 4 p.m. every Sunday. There were 13 original shows and they were repeated right through the summer. They went back into production in August. If you want the wisdom of a bubbie, this show is not to be missed.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

THE TORONTO SYMPHONY send the Jewish Community sincere greetings for a Happy, Healthy New Year. They thank you for your active support and participation through the years. "We look forward," they say "to sharing our very special **70th Anniversary Season** with all of you." **The Toronto Symphony: (416) 593-4828**

* * *

Reva Stern & all at our own **LEAH POSLUNS THEATRE** wish CJN readers health & happiness throughout 5752. If you have not yet signed up for the exciting forthcoming season, do call & find out all the benefits your subscription brings. "Do come to our **Open House & Harvest Fair** on Sun., Sept. 22!" **Leah Posluns Theatre, 4588 Bathurst, 630-6752**

* * *

Angela & Mark Terry & all at the **BAYVIEW PLAYHOUSE** wish all CJN readers a Happy & Healthy New Year. They are grateful for your support throughout their first full season, and assure you of quality productions in the coming year in their attractively renovated **Bayview Playhouse**, uptown near you at **1605 Bayview Ave., 481-6191**.

* * *

New Year Greetings from the **CANADIAN STAGE COMPANY**. They are glad that so many of you have enjoyed the outstanding plays of seasons past, & remind you that there is still time to enjoy attractive savings on subscriptions to both Berkeley Street & Bluma Appel Theatre 1991-92 Seasons. **Canadian Stage Company: 366-7723 / 368-2856**.

* * *

Once more the **LIMELIGHT DINNER THEATRE** takes pleasure in sending the Jewish Community sincere greetings for the New Year. They appreciate your ongoing support at their conveniently uptown spot (just S. of Eglinton), & promise an exciting new season for you, &, at wkends, your kids, too. **Limelight Dinner Theatre, 2026 Yonge St., 482-5200**.

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Less people are reading books

Canadians must become concerned about illiteracy

Books

By BERNARD BASKIN

THE NEW YEAR, BOOKS & READING

Writing this column every week about books and the pleasures of reading, I am conscious of the host of men and women who are totally uninvolved in this realm of knowledge and entertainment.

Today, at any time, less than 20 per cent of adult North Americans may be found reading a book — any book. And less than 50 per cent of houses on this continent have bookcases or bookshelves of any kind. Of course, it doesn't follow that books in bookshelves are read, they also serve as cultural furniture.

Almost one out of every four Canadians is functionally illiterate. Isn't this hard to believe after a century of access to free education, and in one of the richest and most fortunate countries in the world?

To put it another way, about 25 per cent of adult Canadians have not attained a Grade 9 education — the minimum level to be considered literate according to UNESCO. Translate this into local terms and it means that there are 350,000 Torontonians who are substantially excluded from the democratic process and the basic concerns of a "print" society.

More concretely, these people can't look up a telephone number or read the label on a can of food or the warning on a bottle of pills. They can't count their change, puzzle out a lease or shop efficiently at a supermarket. Imagine men and women who can't order food from a menu, read their children's report cards, and who must refuse promotions because the better paying jobs require paperwork.

Unlike most injured minorities, they can't express themselves effectively in ways that might bring about change. Such is the humiliation attending illiteracy that many will go to great lengths to avoid detection, to pass undetected for as long as possible.

Considering this: not long ago a New York City high school graduate sued the local school system because he couldn't read above third grade level. In a revealing experiment a group of 17-year-olds were shown a traffic ticket and more than half could not figure out the last day on which the fine could be paid. The American Navy reported that $250,000 damage was done to a diesel engine because a sailor working on it could not read the maintenance manual.

A dedicated 2nd grade teacher wrote that she can sense when a child begins "to tune me out when I talk about reading and writing." At home the child has probably never seen his or her parents sitting down and quietly reading a book or a magazine or a newsletter. This does not mean that the parents are stupid or uncultured or uninterested in current affairs. It may simply mean that it isn't essential that they read anything. They get their news, and entertainment from the television or the radio. The limits of their reading, or following any kind of words on a printed page, may be the perusal of their junk mail or an incidental newspaper.

Not long ago, a high school teacher informed me that she no longer assigns the plays of Shakespeare. The plots of the plays and something of the language and poetry are now conveyed to the students through a group of films.

For a country tremendously conscious of diet and health, we seem quite oblivious to mental nutrition. We pride ourselves as practising universal education and as being among the most literate people on the face of the earth, but a shocking number of high school students never finish their schooling.

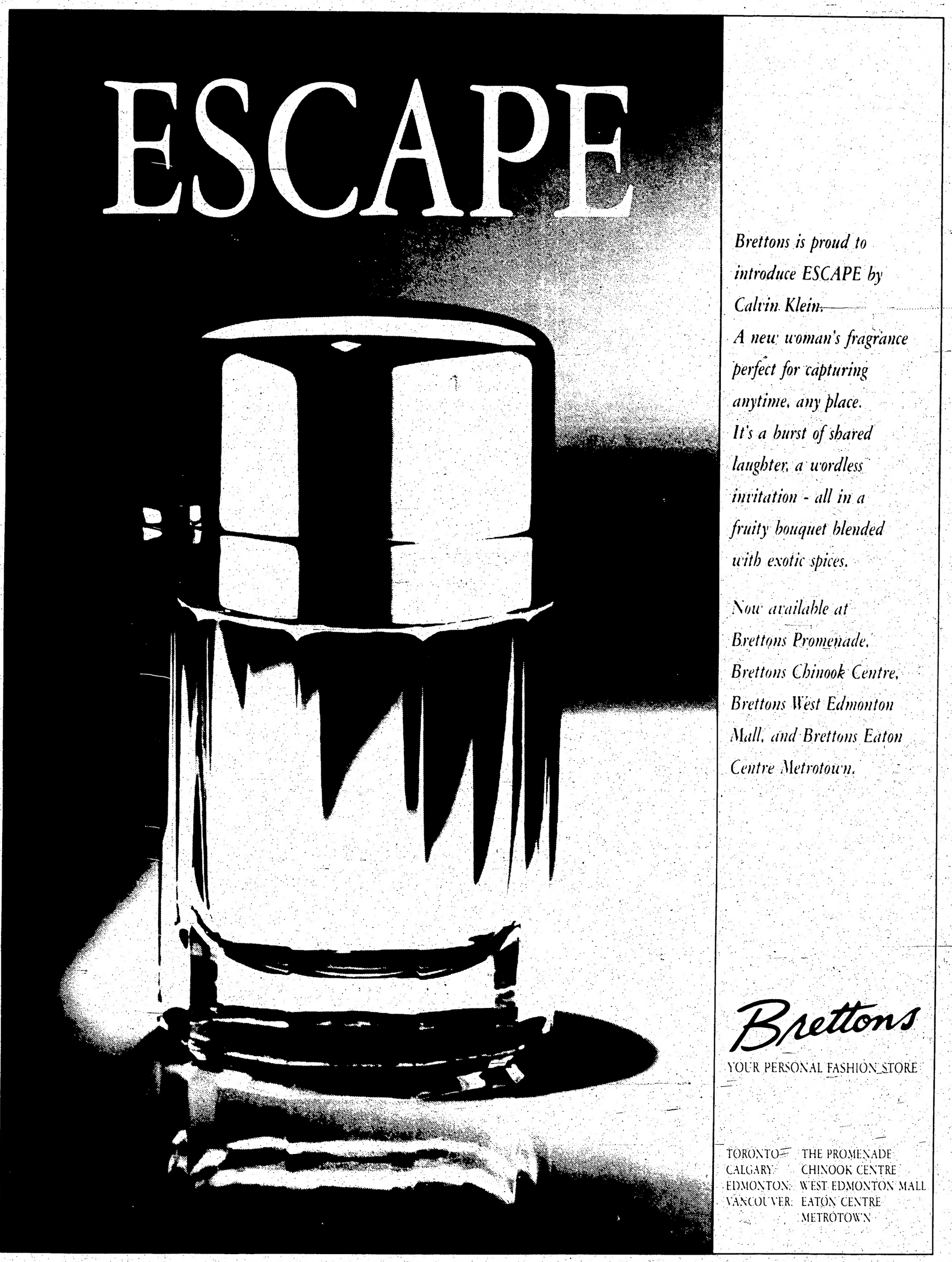
Illiteracy is not something that people bring on themselves. It is self perpetuating. Not through genetic deficiency, as racists claim, but because illiterate parents can't prepare their children for school by reading to them and can't argue for reform of the schools which fail to educate them.

There are several basic reasons why we should be concerned about illiteracy. The first is moral: the illiterate is crippled in three ways: by his exclusion from society and commerce; by his ignorance of the past, which helps explain his condition, and by his inability to express his dilemma through writing.

Another reason for concern is economic. Illiteracy costs Canadians two billion a year in industrial and tax expenditures. Are we still unmoved? Suppose the next plane you take is serviced by a man who can't quite understand his manual?

Reading is not dead, by a long shot. But, it may well be that a social historian of the 22nd century will record in the ebb and flow of the human race that it took human kind more than 200,000 years to move from the cave to the printing press — and then there was a moment when reading became almost fashionable — only to die out gradually before the onslaught of technology, pictures and inertia.

The joy of reading is best epitomized in these words by Leon Gutterman: "Without the love of books the richest man is poor; but endowed with this treasure of treasures, the poorest man is rich. He has wealth which no power can diminish; riches which are always increasing; possessions which the more he scatters the more they accumulate; friends which never desert him and pleasures which never die."



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Arts

Former justice of Supreme Court of Ontario

Lieff chronicles odyssey, history of kehilla of Ottawa

By
ARNOLD AGES

Abraham (Abe) Lieff, the former justice of the Supreme Court of Ontario, has crowned a lifetime of service to the law and to the Jewish community of Canada with an autobiographical memoir which chronicles, with affection and insight, both his personal odyssey and the history of the kehilla of Ottawa.

When he arrived as an infant in the capital of Canada in 1904 from Antopol in White Russia, the Jewish community of that city had been in existence barely 20 years.

At the turn of the century, Lieff reports in *Gathering Rosebudd* (Gall-Papenburg, Toronto) life was hard for the Jewish peddlers and small entrepreneurs who tried to eke out a living in the new land.

Lieff's album of memories is a rich pastiche of that community and of the various neighborhoods (Hintonburg, Murray Street, McGee Street) his family lived in. The richness of his portraits contrast strikingly however, with the poverty that was his lot (and that of many of his contemporaries) during his childhood, youth and adolescence.

Lieff writes poignantly of the Jewish piety that enveloped the lives of Ottawa's early Jewish pioneers as he records the way in which the religious calendar determined the spiritual activity of the community.

In reconstructing that experience he offers observations that are refreshing. Matzah balls with chicken soup, he remarks, was seen only on Passover. The fact that it is available any time of the year now appears almost to desacralize its function.

There was nothing sacred, however, about trying to make ends meet in the Ottawa of the teen years of this century. To that end Lieff tried many different jobs: newspaper delivery boy, an extra in drama productions at the old Russel Theatre, an Etrog Tregger (during those halcyon days in Ottawa where Etrogim and Lulavim were found only in synagogues) and a telegram "hoofer."

Justice Abraham Lieff

In this last metier he once had the occasion to deliver a telegram to Sir Wilfrid Laurier and received a handsome tip for his efforts.

Diligent work habits and an ability to save the little money he had, helped Lieff make it to Osgoode Hall and then on to a distinguished legal career as a lawyer, magistrate and provincial supreme court judge.

When he was appointed magistrate in Ottawa in 1937 and Ontario supreme court judge in 1963 these were signal honors. In Ontario no Jews had ever been appointed to these posts.

In these various incarnations Lieff has always manifested a healthy candor with regard to his approach to the law, preferring a common sense and practical orientation rather than recourse to the esoterica of legal philosophy.

This undoubtedly explains why during his tenure in the Ontario Supreme Court he made such eminently sage suggestions about the mechanics of hearings on divorce actions.

Lieff's memoir shows that in the more than 60 years he has been involved in law, he has never been too busy to affirm his association and involvement with the Jewish communities of Ottawa (especially the Agudath Israel congregation) and Toronto and with the State of Israel.

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Allen's successes focus of book

By
SHELDON KIRSHNER

Woody Allen is a marvel, a comic and filmmaker of enormous talent who rarely disappoints his legion of admirers.

Eric Lax, a New York City writer, has known Allen for years. His biography, *Woody Allen* Random House, $32), may be dry and too academic for some tastes, but it is definitely well worth reading, being the most definitive work on the man to date.

It is clear that Lax thinks highly of Allen. But that's no crime. This reviewer, among many others, also believes that Allen is in a class by himself.

Reflect on the films he has churned out, almost on a yearly basis, since the mid-1960s: *Bananas, Manhattan, Radio Days, Stardust Memories, Crimes and Misdemeanors* and *Hannah and Her Sisters*. All are touched by a sort of genius. Better still, they've been commercially successful. And as Lax says, if Allen continues to work at his present pace, he can easily turn out 20 to 30 more pictures before he throws in the towel.

Although Allen is an original, his movies bear the hallmark of several influences. As Lax points out, he learned the cadences of Bob Hope, the language of S.J. Perelman, the style of George Lewis, the outlook of Mort Sahl, the obsessions of Ingmar Bergman, the zaniness of the Marx Brothers, the soulfulness of Buster Keaton, the existential dilemma of Jean-Paul Sartre and the exaggerated exoticness of Frederico Fellini.

It is a well-known fact that Allen insists on maintaining full control of his films. There is a good reason for that. His first film, *What's New, Pussycat?*, was less than a joyous experience for him, Lax writes, because the producer, Charles Feldman, "massacred" his script. Allen promised himself it would not happen again, a pledge he has steadfastly kept.

Lax digs up interesting facts about Allen, a native of Brooklyn. He changed his name from Allan Stewart Kongisberg in 1952 when, as a student, he began to send jokes and one-liners to newspaper gossip columnists in New York City "Being shy," Lax notes, "he didn't want his classmates to pick up the papers and see his name."

His parents, Martin and Nettie, were born and raised on the Lower East Side, and the lives they led were dominated by the shtetl their parents fled but whose ways they continued to embrace.

Lax tells us that although Allen attended Hebrew school and went to synagogue with his grandfather, he had an "ecumenical view of religion" — i.e., he "found all organized faiths equally useless."

According to Lax, Allen was "not interested in being Jewish."

As Allen himself puts it: "It just didn't mean a thing to me. I was not ashamed of it nor was I proud of it. It just wasn't my field of interest. I cared about baseball, I cared about movies. To be a Jew was not something that I felt 'Oh, God, I'm so lucky'."

Today, however, Lax says, Allen is "consumed with questions of eschatology and a merciful God's existence," as is evident from *Crimes and Misdemeanors*. And even if organized religion still turns him off, there is no doubt that, on screen, Allen is very much of a Jew.

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Travel

Bethseda Fountain in Central Park has people bicycling, jogging, skating, boating, strolling or just relaxing.

Central Park great piece of architecture

By
ROSE KLEINER

NEW YORK —

The best known and most popular urban oasis in the world, New York's Central Park, covers an area of 843 acres, between Fifth Avenue and Central Park West, and extends from 59th to 110th streets.

Once a barren, rocky, no-man's land, this site was transformed, over a period of 16 years (1857-1873), into what is now often considered New York's greatest piece of architecture.

The purpose for building this park was to give people of every race, class, background and age a chance to enjoy the city away from the bustle and noise. An estimated 14 million visitors pass through the park annually.

Surrounding Central Park are some of New York's premier attractions and many Jewish landmarks.

Visitors to the city can learn about Central Park through one of the Walks and Talks led by Urban Park Rangers of the Department of Parks and Recreation. They have been trained to explain the history, design, geology, wildlife and botany of the park and to provide emergency and visitors services. For information about the above and other tours call (212) 397-3091.

Another way to tour the park, or part of it, is in a horse-drawn Carriage Ride. The carriages are stationed at the Park's 59th Street entrance.

When arriving at the park head first to the Dairy, which houses the Visitor Information Centre for the park. Located at 64th Street, it houses a miniature scale model of the park and runs a video presentation.

The park has several areas that are popular with visitors, such as Sheep Meadow (66th to 69th Street), and Strawberry Fields (south of 72nd and Central Park West). The latter contains a 3½ acre International Garden of Peace dedicated to the memory of John Lennon.

Conceived and initiated by Lennon's widow, Yoko Ono, the garden is filled with unusual greenery that was donated by 61 participating nations. The park's Conservatory Garden, with six acres of greenery, is inside the Vanderbilt Gate, on Fifth Avenue, near 105th Street.

Among the park's whimsical landmarks is the Belvedere Castle, which serves as the Central Park Learning Centre. Located at 79th Street, it features free programs for children and families.

Central Park is a wonderland for children and for the child in all of us. There is a Children's Zoo, and the Central Park Zoo. The latter has been transformed over the years into a diverse series of naturalistic habitats with a cross-section of international wildlife. The zoo has three major ecological areas with different climatic zones — the Tropical Zone, the Temperate Territory, and the Polar Circle. A restored sea lion pool and a formal Central Garden are also part of the zoo.

Children can visit the Swedish Cottage Marionette Theatre (enter at 81st Street and Central Park West), and a hand-puppet show at the Heckscher Puppet House.

The park's colorful turn-of-the-century Carousel is one of the largest in the country, and open on weekends.

For adults, Central Park has two croquet and bowling greens. The Bethesda Terrace at 72nd Street is the formal centre of the park. Its acre-sized esplanade is the site for music and other performances.

In the summer, central park becomes the stage for hundreds of free performances such as the New York Shakespeare Festival, at the Delacorte Theatre, the Metropolitan Opera, and the New York Philharmonic on the Great Lawn and the Summer Stage at the Mall.

Some of the city's most attractive hotels are situated near the park. On the east side of the park is the elegant and quiet Mark Hotel with its beautifully decorated suites. To the north is the interesting, restored, Wales Hotel, which is only minutes away from the Jewish Museum.

To the south of the park, a short walk away, is the New York Hilton, which is a whole world unto itself, with its variety of accommodation and restaurants. A little to the south is the Parc 51, a beautiful European-style hostelry, which is in the theatre district, but a few minutes' walk from the Park.

Some of the world's most impressive museums border on Central Park. The Metropolitan Museum of Art, the Guggenheim and the Jewish Museum are all on Fifth Avenue's Museum Mile. On the west side near the park is the Lincoln Centre with all its rich cultural offerings and not too far to the south is the Broadway theatre district.

For the Jewish visitor Central Park is a neighbor to some of New York's most famous synagogues. On the west is the venerable Shearith Israel, Spanish and Portuguese synagogue, the Lincoln Square and the Park Avenue Synagogue, to name but a few.

On the east side there are Temple Emanuel and the Fifth Avenue Synagogue, along with such well-known institutions, and landmarks, as the 92nd Street Y and the YIVO Institute for Jewish Research.

Many activities await the visitor to Central Park. The Loeb Boathouse has rowboat rentals and gondola rides (near East 74th Street on the 18-acre lake). Almost 20 per cent of the park is water in the form of ponds streams and waterfalls.

Horseback riding is available at Claremont Stables (724-5100), and there is a jogging track around the reservoir. The park has 30 tennis courts, at Central Park West and 96 Street., and bicycle rentals (861-4137).

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Travel

TRAVEL TALK

By
LEN BUTCHER

It seems everybody I talk to these days has been, is going or plans to go to **Israel,** and **Max Shecter** is no different.

For those of you who may have been visiting the planet **Melmac** and don't know who **Max** is, let me name-drop for him. Aside from being a helluva nice guy, **Max** has been and still is deeply involved in the community and is the only man in **Canada** who serves on the national executive of three major **Jewish** organizations--**Canadian Jewish Congress, Canadian Zionist Federation and B'nai Brith.** A past president of **Beth Sholom Synagogue,** he was also the national chairman of **CJC's Committee for Soviet Jewry** and has made frequent trips to the **Soviet Union.**

Okay, **Butcher Man,** you're probably saying. Enough already. We get the point. **Max** is a great guy. We agree. But get on with it, willya?

Sorry, **Max.** I have a tendency to bring out the worst in my readers. They're nice people, but God forbid I should ramble.

Okay. **Max's** daughter **Debbie** is arranging a mission to **Israel** leaving Oct. 30 and returning Nov. 11. **Debbie** and brother **Barry** have **Goliger's Travel** at 214 King St. W. **Debbie,** like **Max,** is no stranger to **Israel,** having been there 18 times. Now that's seven short of the visits by **Max,** but who's counting?

Anyway, it sounds like it's going to be a great trip, visiting out-of-the-ordinary places as well as the high spots and meeting interesting personalities, thanks to **Max's** many contacts. "It's the kind of trip that will appeal to both young and old," says **Max,** "because there will be something for everybody."

So let's get down to business. As my bubbie would say, "How much cash money?"

The year is 1991 and so is the price, says **Debbie.** Your $1991 includes return airfare from **Toronto** on **El Al** including departure tax and any other taxes. Then there's 10 nights' hotel accommodations in **Jerusalem, Tel Aviv, Haifa,** and at a kibbutz (one night). All breakfasts are also included as well as three dinners.

Max, who is leading the mission, is looking forward to a good turnout and welcomes everyone to join him.

So jump on the bandwagon. Oct. 30 isn't that far away and it's a great time of year (as is anytime) to be in **Israel.** Call **Debbie** at 979-1313 and tell her to reserve a seat.

* * *

An oversight on my part. **Canadian Airlines** sent me a press release a while back, but I was away and somehow forgot to pass the information on when I returned.

The airline is now providing customers with freshly-prepared kosher meals.

The meals, under the supervision of **Rabbi Michael Cohen** are prepared under strict kosher guidelines and are accompanied by a certificate from the **Toronto Jewish Congress.** All meat trays bear the **COR No.40.** All cutlery and dishes are new, all dairy products are **Chalav Israel** and meat products are **Glatt Chalak.**

Special meals can be requested at time of flight reservation or at least 24 hours in advance of flight departure.

* * *

"Yo, **Vinnie!**" I've been inundated, it seems, with material on walks. So the whole world is walking? Do I have to write about it? But in this case I will because we're talking about a walk around one of my favorite neighborhoods, **Little Italy** in **Manhattan.**

The walk is part of a series of living history programs put on by the **Lower East Side Tenement Museum** and the walk, called **La Dolce Vita** (Now, that's **Italian!**) is highlighted. The walk takes you through the **Italian-American** section of **Manhattan,** emphasizing the impact of **Italian** culture on **New York.**

Stops include **St. Joachim's Church, Mulberry Bend, Societa Filodrammatica Italiana** and **Caffe Roma.** Thank God for the last stop. What would a look at **Italian** culture be without an **Italian** ice to soothe a parched throat?

If you want more information, call **Deborah Green** at (212)431-0233. Ciao.

Guides help take travellers to exotic destinations

By
SHELDON KIRSHNER

If you're planning a trip to an exotic destination, consider the following guides:

Mount Everest, as any schoolboy knows, is the world's highest peak. Ryohei Uchida's beautifully illustrated volume, *Trekking Mount Everest* (Raincoast Books, $22.95), provides a neophyte with an excellent introduction to the Everest region.

Uchida's photographs of our planet's "roof" are simply stunning. They're the next best thing to being there.

Two companion volumes, *Trekking in the Nepal Himalaya* (Raincoast, $14.95) and *Trekking in the Indian Himalaya* (Raincoast, $13.95), are well worth reading. They do tempt a traveller to visit Nepal and India.

Several months ago, my Singapore-bound plane touched down in Seoul for a one-hour stopover. After reading *Korea* (Raincoast, $14.95), I've promised myself that if I'm ever there again, I will definitely leave the airport and explore the city and surrounding countryside. Judging by this guide, Korea sounds intriguing.

Twin tragedies, war and civil war, have kept tourists away from Cambodia, Vietnam and Laos. *Vietnam, Laos & Cambodia* (Raincoast, $19.95) takes you to these unfortunate, but lovely, countries. One can only hope that the situation in that corner of Southeast Asia will return to normal soon.

Travellers have been drawn to eastern Africa for generations. The natural beauty, the wildlife and the rich cultural traditions of its tribes have been the lure.

East Africa (Raincoast, $19.95), which zeroes in on Kenya, Tanzania, Rwanda, Burundi and Kenya, is as good a primer as any.

If you're on your way to Kenya, curl up with *Kenya* (Raincoast, $17.95). It doesn't seem to miss a beat.

Amazon rainforests. Colonial buildings. Inca ruins. They're all in fascinating Peru. You can read about it in *Peru* (Raincoast, $18.95).

And don't forget to pack the *Latin American Spanish Phrasebook* (Raincoast, 5.95) into your handbag.

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Business Outlook

Look for the Warren K. Cook label

Suiting firm enters world market

By
MOURA WOLPERT

HAMILTON —

With the acquisition late last year of the prestigious Warren K. Cook label by Cambridge Clothes of Hamilton, the suit that for decades identified the successful Canadian business executive is set to re-enter the fashion market this fall.

Even more significant, said The Coppley Group's (Coppley Noyes & Randall Limited) president, Larry Enkin, is the company's intention of "bringing Warren K. Cook into the international arena."

Cambridge acquired the Warren K. Cook brand name "on the premise," he said, "that it has the foundation for an international posture." If Cambridge Clothes is "to be effective in the future, we must become international."

Canada-U.S. free trade was inevitable and the introduction of Mexico "into the orbit" is only part of the "global direction" of free trade, Enkin observed. It has "given us the impetus," he continued, "to rethink our corporate role: north-south rather than exclusively east-west."

The first target is the United States and Cambridge Clothes is already "exploring and studying the methods whereby we will approach the American market."

With Cambridge Clothes' high fashion Royal Canadian line already in its third season south of the border, the company hopes over the next year "to find the appropriate means to bring other of our products into the United States.

"Of course," added Enkin, "Warren K. Cook will be in the premier end of it."

For long-troubled Warren K. Cook, restoration of "the prestige and quality it stood for" means regeneration and renewal.

"Cook has a loyal audience in Canada and we feel that, by the introduction of fashion in keeping with modern times, we will be able to broaden its prestige," said Enkin.

"Certainly, the credibility of the Coppley Apparel Group has given us the strength and the foundation to do this."

Although intended to be launched in the fall, news of the Cook revival was so well received by "our target list of independent retailers across Canada," said Enkin, "that we were impelled to begin delivering merchandise in the spring."

By bringing in "key personnel" from Warren K. Cook such as Bill Cook, son of the founder, and product manager, Paul Price, sales and marketing expertise, and with the aid of a team of designers headed by Cambridge Clothes' award winning chief designer, Sandro Gallo, "the transition went faster than we had anticipated," he explained.

Enkins' association with Warren K. Cook is not new. The late Max Enkin, Larry's father, had been associated with the company before acquiring Coppley Noyes & Randall some 40 years ago.

Nor is Warren K. Cook's association with Hamilton new. "Interestingly enough," said Enkin, "Warren K. Cook had a factory in Hamilton throughout the '30s and '40s making military greatcoats during the war."

"The Classic 'Cook' — One Button, One Quality. Quality — Style — Service" proclaims the Warren K. Cook crest displayed in the room in which the interview took place. Below it on a rack, hang several of the new Cook suits, the trademark single button on the sleeve clearly visible.

"The silhouette, type of fabrication . . . all had a history of understated elegance, of performance." The only changes, Enkin noted, "will be in terms of subtlety." . . .

Today's trend is for softer, more subtle comfort in tailored quality clothing and for fall the new Cook suit, Price added, wil have a more contemporary look.

While navies and greys were always important, "there's a strong trend towards the olives and browns in today's traditional business suit."

Fabrics imported from Italy and England, and "maybe Spain," will all be "in good taste," he promised but most important of all, is the continuation of quality.

"We are dedicated," Price said, "to producing the finest suit in Canada. Or," He added, "in North America."

Service sector dominates Canada's economic front

By
STEPHANIE CHAPMAN

TORONTO —

Where is Canada's economy in the current lifecycle?

This was one of the questions asked of members of the Retail Council of Canada during a recent meeting in Toronto.

"The service sector now dominates the economy," said author and futurist Stanley Davis. "We are 35 years into the current economy but by the end of 2020, it will have entered a new stage."

As with all lifecycles, there are specific stages that may be traced.

The first is characterized by rapid change and heavy investment with no paybacks but by the second stage, a spurt of growth is seen and the proper infrastructure is developed. By the third stage, all businesses use this economic infrastructure to realize growth. In the final years of a lifecycle, business tapers off, Davis said, adding that at each level, additional economic value is required.

"Marketing has taken the economy to where it is today but during the next stage the core to the economy will be distribution and delivery.

"The architecture of information will be introduced in four forms — numbers, words, sound and image. In turn, there are four things that can be done with this information — generate it, manipulate it, store it and move it."

Davis said that these changes mean that for firms that want to maintain a competitive edge, time will equal wealth. Davis said Canada is entering an age when information and technology will give companies a zero-based inventory or no surplus stock.

This will have a profound effect on business as all companies will have to operate in real time, he said, adding that all are going to have to understand how to change in order to provide the same service at the point of sale.

Dr. Stanley Davis

Davis said that one option retailers have open to them is learning how to utilize the information they have available at the end of each business day. This information should be analyzed and sent to the manufacturing plants. In turn, those top products can be shipped back and placed on the shelves in a week.

He said that time-based competition will change the way business is conducted. Companies will have to master mass customizing. They must have ability to mass produce and deliver custom-made orders.

Davis said that with the current economy, companies must be able to build a better path, not a mousetrap.

He stressed that for the future, companies that wish to be successful will have to informationalize. The businesses will collect the information at the point of sale and then zero in on the one product in which they are the best.

As a result, value will be added to products and growth will be derived from that information.

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Business Outlook

Real estate survey studies buyers

TORONTO —

First-time home buyers have been the major force in the Toronto real estate market, says a new study by Royal LePage.

The Royal LePage *National Survey of Canadian Real Estate Consumers* shows that 50 per cent of all residential real estate purchases in the Greater Toronto area during the first three months of 1991 were made by first-time buyers.

The survey examined 66,000 real estate transactions over the past 18 months and compared them with annual statistics dating back to 1987.

Data for Toronto shows that the percentage of first-time buyers in the real estate market rose from 31 per cent in 1987 to 44 per cent in 1990. Through the first quarter of this year, this figure has risen to 50 per cent, which is the second highest such figure in Canada. Only Montreal, where 60 per cent of purchasers are first-time buyers, is higher.

Royal LePage says this first-time buyer phenomenon is a feature of most major cities across Canada, although not to the same extent as in Toronto and Montreal.

The senior vice-president for Royal LePage in Toronto says he is not surprised.

"The affordability of housing in the Toronto area has improved significantly in the past year or so. Mortgage interest rates have dropped almost four per cent since the beginning of 1990. House prices are down anywhere from 10 per cent to 20 per cent depending on location. And, until recently, there was an abundant supply of affordably-priced housing on the market," said Bernie Vogt.

Vogt points out that the median price of homes sold in Toronto dropped throughout 1990 and now stands at just over $210,000. Moreover, condominiums, which represent close to one in four resale homes in the Metro area, are even more affordable. The median price of condominium apartments is currently under $142,000.

Also, "the Toronto 'commuter-shed' runs west from Hamilton, north to Barrie and east to Oshawa, so there are always affordable homes in the Toronto region."

The average home in Toronto, which remains Canada's most expensive city for real estate, costs $260,675 compared to the national average of $160,643.

The second major finding of the survey was a trend away from investment in residential real estate properties. So far this year, only eight per cent of national transactions involved investment property, which is a sharp drop from 19 per cent in 1988. Only four per cent of real estate purchases in Toronto and Winnipeg were made as investments, and three per cent in Ottawa and Montreal.

In addition, the Royal LePage survey pointed out the following facts about home buyers:

- Nationally, in 1990, 39 per cent of home buyers bought more than two homes in their lifetime, 41 per cent of home buyers were couples, 30 per cent of home buyers were aged 30 to 39, 68 per cent bought a detached home, and 87 per cent bought a principal residence.
- In Toronto, 61 per cent of real estate purchases in the first three months of 1991 were detached homes, whereas purchases of condominium townhouses and apartments made up 22 per cent of the market.
- In past years, condominiums were most popular in Vancouver, Ottawa and Toronto, where they accounted for over 20 per cent of all sales. In 1991, Edmonton joined this group for the first time. Vancouver shows increasing buyer activity in condominium townhouses and apartments, where they represent 37 per cent of all purchases so far this year, compared to 23 per cent in 1987.
- In Calgary, families with children account for 42 per cent of all purchases, which is the highest such figure in the country.
- The youngest home buyers in Canada are now in Regina, with 43 per cent in the 20-29 age group. Hamilton is not far behind at 40 per cent.

Israeli bank offers perks to tourists with foreign funds

TEL AVIV —

Tourists and others with rights to hold foreign currency accounts in Israel will receive a series of perks in the 1991 "Super Summer Special" campaign of Bank Hapoalim.

Through September, branches of Israel's largest bank will offer interest rates of one quarter per cent above customary rates as well as reduced bank charges, commemorative medals, T-shirts, and other gifts to persons who make deposits in foreign currency accounts or who bring in new clients.

The programs being offered during the summer drive include: short, long and middle-term deposits, guaranteed monthly income, "Zero coupon," and currency mix plans.

In another service to persons entitled to maintain foreign currency accounts in Israel, Bank Hapoalim also recently introduced Foreign Currency Centres at selected branches.

The availability of highly-professional financial services at street level locations, it is said, adds a new dimension in catering to the financial needs of immigrants and foreign residents.

Bank Hapoalim, with $35.8 billion in assets, maintains 345 offices in Israel and 14 other countries.

Repairs, improvements done by the Homeservice Club

TORONTO —

Harry Felton found a better way for homeowners to deal with the problems they face in the area of home repairs and improvements.

That was in the early 1960s, and today, his son Rick Felton carries on the business his father founded. The story of the evolution of the Homeservice Club is an interesting one.

Emergency service, particularly in off hours or on weekends, can be a nightmare. Even if one plowed frantically through the Yellow Pages in blind panic and managed to find a plumber who would come to the house at 10 p.m., he would probably charge time and a half or double time because the emergency was not happening between 9 a.m. and 5 p.m. And then there is no way of knowing if he is reliable.

In answer to the problem, Felton created a better way and founded Homeservice Club in 1961.

In essence, for a small annual fee, members can have home repairs, maintenance tasks or improvement services done by skilled, dependable contractors and tradespeople. Emergency services are provided at any time of day or night, including weekends, with no overtime or travel time charges. All work is doubly guaranteed by both the bonded contractor and Homeservice Club.

Today, Homeservice Club is celebrating its 30th anniversary. The club boasts 50,000 members and a 78 per cent renewal rate each year.

"Our membership has grown steadily over the years because we provide our members with an important commodity — peace of mind," said Felton.

"Whatever the household problem or area of interest — from electrical work and plumbing to hanging wallpaper, tree spraying or upholstery, we can help.

"Homeservice Club offers 1,001 different services and has more than 500 independent contractors on its roster. Over the years, we've also provided some pretty unique services, like removing wasps from the basement, contact lenses from the toilet and chipmunks from the chimney."

But, aren't there some things homeowners can do by themselves that don't require Homeservice Club?

Yes, says Felton. They can read, play with their children or watch television.

"We generally get 8 to 10 frantic phone calls from guys who are in the middle of doing their own plumbing. Usually, water is pouring out onto the floor. They've either forgotten to turn off the main valve or they've never heard of one.

"We have a committee at Homeservice Club called Do-It-Yourself Anonymous. We advise people to call us the minute they get the urge to fix something themselves. We send someone out immediately — to steal their tools!

Aside from the availability, reliability and guarantee of services club members can also take advantage of other conveniences such as:

- emergency service at low, controlled rates 24 hours a day, 7 days a week;
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Steal of a deal. Bathurst south of Steeles. Townhouse. 183K. Call 782-2096 or 225-0103. No Saturday calls. 6519

3 Houses For Rent

Cedarvale. Furnished 5 bedroom home. Air conditioned. Renovated. June 1- August 31, 1992. Non-smokers. No pets. References. $4,000 monthly inclusive. 598-1240 days. 6393

Bathurst/Clark - Executive 5 bedrooms, 4 washrooms. Breathtaking entrance. 3 walk-in closets. Burglar alarm. Walk to schools, synagogue, park, tennis. 738-5978, 731-2136. 6268

7 Condominiums For Rent

Bathurst/Finch - Savoy. 2 bedroom, 2 bath. Pool. $1,250. References. 630-9449. 6260

8 Condominiums For Rentale

Bathurst/Steeles - Townsgate. 1,392s.f. Luxury 2 bedroom. Sacrifice. 736-0063. 6537

10 Accommodation Available

Bayview/Sheppard - Furnished room in townhouse. Shared facilties. Female preferred. Close to shul, shopping, TTC. 733-9848. 6511

6 Condominiums For Sale

SKYMARK REVIEW DON MILLS & FINCH
SKYMARK. Luxury penthouse from 2,200 sq. ft. to 3,200 sq. ft.
SKYMARK I. A paradise. S-E corner reno. 2-bdrm. + fam. + balc.
SKYMARK II. S-E corner w/city view, 2-bdrm. + fam. + sol. + balc.
SKYMARK ZENITH. 2-bdrm. + sol., 2 bath. Bargain.
SKYMARK ELEGANCE. 1-bdrm. + fam. to 2-bdrm. + fam. + bal. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST,** 441-2003/24 hr. on call, carphone + pager. **SANTEE REALTY INC.**

• **COURTLAND.** 2 bdrm. $199,000. Steve Kruger, 731-7111.
• **133 TORRESDALE** 3 bd, $229,900. Susan Hochman, 731-7111.
• **PRIMROSE I.** Lg. 2 bd., corner, $249,900. Perry Waisglass, 731-7111.
• **343 CLARK.** 2 bd. corner, $229,900. Lucy Melamud, 731-7111.
• **135 ANTIBES.** 1 bd., balc. $124,900. Perry Waisglass, 731-7111.
• **PROMENADE.** 2 bd., 1,350 sq. ft. $185,900. B. Beer, 731-7111.
• **130 NEPTUNE.** 3 bd. corner, $189,900. Bella Beer, 731-7111.
• **LANDMARK III.** 2 bd., sol. $225,000. Ted Waxman, 731-7111.
UNGERMAN RLTY. RLTR.

343 Clarke. 2 bedroom plus den. Appliances. Verticals. 1,750s.f. Asking $360,000. 223-7835. 6386

7 Condominiums For Rent

Bathurst/Clark - Luxurious, upgraded 2 bedrooms, 2 baths. West view. 669-6188 after 6pm. 6490

Hemispheres. 131 Torresdale. Luxury corner. 1,700s.f. 2 bedroom plus family room. Call 764-1862. 6532

Bathurst/Steeles - Townsgate. Large, new. Spectacular corner. Exciting delight. 736-8007. 6504

10 Accommodation Available

Bathurst/Steeles - Female non-smoker. Ideal for student. Furnished room in large home. Laundry. Parking. 764-9079. 6522

12 Shared Accommodation

Bathurst/Clarke - Female to share 2 bedroom basement apartment with York student. Steps from TTC, shopping, synagogues. 15 minutes from York. No Saturday calls, 889-6097. 6531

Steeles/Dufferin - Single mother to share house with same. Separate 1 bedroom apartment. Immediate. 738-1858. 6276

Steeles/Midland - Roomate to share 3 bedroom house and utilities. Fully furnished. 494-2944. 6523

Beautiful 3 bedroom house near Bramton (Terra Cotta) to share. Need a car. $550. 595-0603. 6368

Sheppard/Yonge - Ultra-luxury furnished apartment. Female, non-smoker. Insuite laundry, shared kitchen, own washroom. Shopping, TTC. Indoor pool, exercise facilities. 730-8430. 6544

Roommate to share 2 floors of house. Large rooms. Laundry. Annex West. $550, h. 538-2445, w. 324-8144. 6556

1 **Houses For Sale**

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

THIS SUMMER WE GOT NEW OWNERS FOR THESE HOMES
Could We Find One Who Would Take Good Care Of Your Home?

THORNHILL-CLARK-BATHURST 4 BDRM. 2 STOREY

PALM DR. AREA CUSTOM BLT. 5 BDRM. 4 BATH.

CLARK-ATKINSON 4 BDRM. + DEN.

BATHURST MANOR 3 BDRM. BUNG. FIN. BSMNT.

YORK DOWNS-LAURELCREST CUSTOM 2 STOREY

STEELES-BATHURST 3 BDRM. + FAM. RM.

BATHURST-SHEPPARD $399,900
Large split level 3 bdrm., den, fam. rm. W/o liv. & din. comb., fin. lower level, dbl. gar. Ravine lot.

SOUTH OF STEELES/BATHURST
4 bdrm. 2 storey, 4 bath. Separate liv. & din., fam. rm., fin. bsmnt. W/o. A1.

FINCH-JCC — RAVINE $499,000
4 bdrm. split level, L-shape liv. & din. W/o to balcony, fin. lower level. Quiet crescent.

3000 BATHURST ST. CONDO
Luxury 2 bdrm. + den. A. Rosenthal 633-7373.

ATKINSON-CLARK — QUALITY BUILT
5 bdrm. 2 storey, 6 bath. Huge liv. & din. comb., up to date kit. Built in appl., fin. bsmnt. Steps to synagogue, school, shopping.

HAVING A PROBLEM SELLING YOUR HOME?
CALL US, WE HAVE NO PROBLEM!! 633-7373

A. & D. SEIDMAN 633-7373

ALAN NEWTON
REAL ESTATE LTD. REALTOR

INCREDIBLE 5+1 BDRM — 6 BATHS, MULTI-LEVEL
On exclusive cul-de-sac at York Mills & Bayview! Pool, sauna, Jacuzzi, conveniences & extras galore! Ellie Parker 764-7200.

SPRING FARM 4 BDRM ON CUL DE SAC! $409,000!
Immaculate "Tweedsmuir" model, mod. kit + w/o to landscaped lot, huge master, many extras. Ellie Parker 764-7200.

MOST WANTED LIST PRIME UPPER VILLAGE
4 bdrm, centre hall, den & w/o, 2½ baths, air, alarm, dble garage, Vendor will hold mtge! Ellie Parker 764-7200.

GREAT VALUE — BATHURST STEELES 4 BDRM $289,000
Detached and great value, close to all amenities, grey/white decor, fin. bsmt, hollywood kitchen, fam. rm, fireplace, loaded! S. Teichberg 764-7200.

BATHURST-STEELES "FREEHOLD" GEM!
Asking $219,900, 3 bdrms, 70 oz. brdlm, appls, air, prof. decorated, w/o bsmt, steps to TTC & shul. Al Sidofsky 764-7200.

BATHURST & STEELES "SACRIFICE SALE" $349,900
Over 2,700 sq. ft. beautiful white & grey decor, appls, dish, mirror treatments, Vendor bought firm! Al Sidofsky 764-7200.

BATHURST-WILSON DON'T MISS THIS!
150' deep lot, lots of fruit trees, detached house. Mary Fenyes 764-7200.

SHE'S A CUTIE AT BATHURST & CLARK — NEEDS A SALE!
2 storey, 4 bdrm, 130' deep lot, must be seen! Paul Pister 764-7200.

CUSTOM HOME ON SPRING GATE BLVD. $649,000
5 bdrms, family residence, white gourmet kit, family & study, strip hdwd, 2 storey foyer, finish to suit! C. Fleischmann 764-7200.

REDUCED TO SELL! YONGE & STEELES $312,000
Vendor has bought! 3+1 bdrms, white kit, lge family rm, dble garage, fin. bsmt, shows like a "10" Andrea Halpern 764-7200.

"ROSEDALE NORTH" 7 BRAND NEW HOMES @ $354,900 +
Approx. 3,000 sq. ft., 9' ceilings on main, 4 bdrms, air, 40 x 110' lots, December closings! Andrea Halpern & Allen Sidofsky 764-7200.

BAYVIEW-16TH OVER 5,500 SQ. FT. OF LUXURY
$699,900 Huge foyer, 5 bdrms, 4 baths, premium lot, 2 fireplaces, family rm & library, oversized kit. + island. Marlon & Clara Green 764-7200.

STEELES-YONGE-HILDA AVE. $399,900
5 bdrms, finished bsmt, comb. living & dining, southern exposure, 50' lot, vacant, vacant! Immed. possession. Howard Skopitz 764-7200.

DON MILLS-SIMONSTON $389,900
Custom built 4 bdrm, 2 storey, Hollywood kitchen, 50 x 150' pool sized lot, spotless throughout! Howard Skopitz 764-7200.

BAYVIEW-HWY 7 JUST LISTED — MOVE-IN CONDITION!
3 years new, 8 room home, main fl. family room, 3 walk-outs, approx. 2,500 sq. ft., asking $369,900. Sarah Rovet 764-7200.

BATHURST-CLARK
$369,900 - $398,900 — 2 HOMES TO CHOOSE
Over 2,700 sq. ft., with 4 bdrms, 3 baths, main laundry, family room & fireplace, double garage, premium lots, upgrades galore! Marlon & Clara Green 764-7200.

BATHURST & STEELES — MULLEN DRIVE, $299,000
3 bdrms, finished bsmt, cathedral ceiling, main fl. family room with w/o to yard. Vendor has bought firm. Howard Skopitz 764-7200.

BATHURST-STEELES DETACHED, ONLY $269,900!
3 Baths, family room & fireplace, master ensuite, dble garage, premium lot, kit. + w/o to deck. Act fast, won't last! Marlon & Clara Green 764-7200.

BATHURST-CENTRE-ATKINSON, STEPS TO BUS!
Terrific starter home, approx. 1,300 sq. ft., 2 storey, 3 bdrms, pie lot. Vendor bought firm! Spotless! Howard Skopitz 764-7200.

CONDOMINIUM APARTMENTS

BATHURST-CLARK "LUCKY FOUR" SELECT ONE!
1,433 sq. ft. $169K to $229K, 2 bdrm, sun den, balcony, lockers, 2 car parking, extras galore! Call "Condo Queen" Annette Lipton 764-7200.

BATHURST-CLARK $169,900 SUPER 2 BEDROOM
Eat-in kitchen, balcony, great view, 2 car parking, perfect for 1st time buyers! Call "Condo Queen" Annette Lipton 764-7200.

"SAVOY" CONDO BATHURST & FINCH $289,900!
Reduced to sell! 2 bdrms & den, bleach oak kit, marble ensuite, designer decor throughout, flex. poss. Andrea Halpern 764-7200.

BATHURST & DREWRY & PATRICIA 3 BDRM TOWNHOME
End unit, steps to synagogues, all amenities. Shelly Halpern 764-7200.

"WE TURN *REALTY* INTO *REALITY*"

LARNELL REAL ESTATE LIMITED

POWER OF SALE
- **Christie/St. Clair.** $185,000. Det. 2 storey, 3 bdrm., dbl. gar., fin. bsmnt., 2 bths.
- **Jane/Lawrence.** $219,000. 8 bdrms., rentable, income prop., $3,900 monthly when fully rented.
- **Birchmount/Danforth.** 4 unit house, $259,000.

DAVENPORT/OLD WESTON RD.
$209,000. Must sell 2 storey rental property.

DOVERCOURT/DUPONT
$197,000. Priced to sell. Income-producing 2 units.

BATHURST MANOR TRIPLEX
Reduced to sell. On Wilmington. Great investment, $360,000.

BATHURST/STEELES
$224,000. 2 storey, 4 bdrm., fin. bsmt., shows beautifully. R. Putter

SHELDON LAIWINT 782-0888

Forest Hill
Real Estate Inc. Realtor

488-2875 226-1987 886-1988

CENTRAL PROPERTIES

LOWER VILLAGE — SUPERB RENO!!
$819,000. Sunfilled kitchen. Main floor den, 4 bedrooms, large mstr., dble garage. David Wagman 488-2875.

FOREST HILL 4-PLEX *RAVINE*
$795,000. 61' x 248' lot! For details call . . . Marty Wagman 226-1987.

FOREST HILL TOWNHOUSE $775,000
Lower Village gate! 3+bdrm., marble ens., ravine-view, 24 hr. security, pool. Cathy Kwinter 488-2875.

LOWER VILLAGE DELIGHT $739,000
Decorator's own home. Charm throughout, 4 bedrooms, nanny's quarters, treed lot. Jeffrey Wagman 488-2875.

FOREST HILL! SPADINA & HEATH!
$549,000. 3 stry. Victorian. Beautiful wood trim. Updated kitchen. Skylights +++ Cathy Kwinter 488-2875.

AVENUE RD. - LAWRENCE $309,900
New exclusive listing — 2 br. bungalow, great lot. Marty Wagman 226-1987.

NORTH PROPERTIES

THE BRIDLE PATH — HIGH POINT ROAD!!
$5,900,000. Luxurious bungalow estate with pool and tennis court on over 2 acres. Cathy Kwinter 488-2875.

THE BRIDLE PATH — 2.5 ACRES
Fab. contemporary design. Walls of glass overlook indoor pool, huge kit. w/o to deck & tennis court $3,950,000. David Wagman 488-2875.

FOREST HILL
$1,290,000 Richmond Hill, ½ acre ravine lot, indoor pool + more. Gary Solomon 886-1988.

STEELES/BAYVIEW — RAVINE $699,000
4,000+ s.f. cust. blt! Floating staircase, 5 baths, skylite, w/o bsmt. + sauna! D. Weiser/J. Maguire 226-1987.

YORK MILLS-LESLIE $679,000
Beautiful 5 br., modern eat-in kitchen, great features! Marty Wagman 226-1987.

BAYVIEW/16TH WYCLIFFE BUILT!
Priced to sell. Pretty 4 bdrm. res. on quiet st., fin. lower. A. Pollock/A. Kamin 226-1987.

NEW LISTING! BAYVIEW/GREENLANE!
4 bdrm. res. backs onto park; prof. fin. bsmnt. - shows to perfection. A. Pollock/A. Kamin 226-1987.

NEW PRICE BARKWOOD CRES.
Immaculate 5 br. res. fin. lower, close to French Immersion school. A. Kamin 226-1987.

BAYVIEW/GREENLANE! CHARMING!
4 bdrm. res., mn. fl. fam. rm., fin. lower ++ Ann Kamin/Anna Pollock 226-1987.

LESLIE/STEELES EXEC. TOWNH.
Modern like - 3 huge bdrms., gourmet kit., 3 baths, fin. lower with w/o to garden courtyard, prestige complex. D. Weiser/J. Maguire 226-1987.

DON MILLS/SHEPPARD $177,800
3 br. townhome - prime location - eat-in kit. - living rm. with w/o to garden - hardwood flrs. - extras! D. Weiser/J. Maguire 226-1987.

CONDOMINIUMS

STUNNING SUITE AT GOVERNORS HILL
Elegant marble foyer, pristine white kit. w/top b/i app's. $$ in extras! Dagmar Hansen 227-1987.

SKYMARK "THE CLASSIC" $234,900
Fantastic south suite! Great value! Marty Wagman 226-1987.

BATHURST & GLENCAIRN PENTHOUSE
High ceilings. Walls of glass. 1 bedroom + den, 2 full baths, parking $225,000. Eleanor Wagman 488-2875.

3 LOCATIONS TO SERVE YOU

488-2875	226-1987	886-1988
326 Lonsdale Rd.	386 Sheppard Ave. E.	404 Steeles Ave. W.
Toronto, Ont. M4V 1X4	Willowdale, Ont. M2N 3B7	Thornhill,Ont. L4J 6X3
Fax (416) 488-2694	Fax (416) 226-3067	Fax (416) 886-2031

HOMELIFE

HOMELIFE/PARTNERS REALTY INC.

STEVE GERLOCK
Associate Broker
229-4454

BATHURST & FINCH — JUST REDUCED TO $329,900
Detached 4 bdrm backsplit. Lr family room vaulted ceilings, laundry room newer kitchen & bath. Won't last at this price.
SOLD

BATHURST & FINCH — HEMISPHERE CONDOMINIUM
$219,900 Over 1,500 sq. feet 2 bdrm 2 bath huge living and dining room overlooks park & ravine. Best value in area.

BAYVIEW & STEELES $479,900
Executive 4 bedroom 2 storey main floor laundry and family room, finished basement walk to everything. Must be seen.

FINCH & LESLIE PRICED AT $299,900
Large semi-detahed raised bungalow with separate entrance to basement. New white kitchen. Double garage. Vendor bought. Fast closing.

11 RECORD BREAKING YEARS OF DEDICATED SERVICE

REAL ESTATE

1 Houses For Sale

HK

HARVEY KALLES

441-2888 "REALTOR" 488-4488

NORTH

271 RIDLEY, 1 bdrm. condo + solarium, neutral decor, 1 pkg. space, large locker, pool, exercise rm., immed. poss. Priced well! Please call R. Saks 441-2888.

SKYMARK 2 BEDROOMS, plus family room, 1,711 sq. ft. unit, fabulous recreation centre, $299,000, reduced to sell! Please call Bea Estrin 441-2888.

PROFESSIONAL POTENTIAL & comfy living offered in this custom blt. fully upgraded and fin. 3 br. Bathurst/Sheppard delight. Please call B. Abramson 441-2888.

WINDFIELDS ESTATES! Great value! 4+ large bdr., eat-in kit., fin. lower level w/nanny's qtr. backing on to park, fab. space. Please call F. Novack 441-2888.

YORK MILLS GDNS. Bungalow 4 bdrm, 4 bth, stunning large lot, recent huge fam. rm. addition, move-in condition! $799,000 Please call B. Krieger 441-2888.

JUST LISTED York Gdns, fab. cust. 2 storey, mn. flr. fam. rm. & lib. 75 x 150 landscpd lot, quiet prestigious st. $1,099,000 Please call B. Krieger 441-2888.

REDUCED $100,000 — Bridle Path area, now $1,198,000, gorgeous reno. ultra kit. & baths, main flr. fam. + lib., pool. Please call E. Kalles/M. Feldman 441-2888.

MISTY CRES. Dramatic, surprising, fun architecture is found in this contemporary on a much sought after street, $2,180,000 Please call E. Kalles 488-4488.

OXBOW RD. Enjoy breathtaking views from this custom ranch on spectacular 1½ acre ravine lot, pool/tennis ct. Now $2,280,000 Please call E. Kalles 488-4488.

THE BRIDLE PATH! Luxurious like new 5,500 sq. ft., marble foyer, 5+ bedrooms, lib., fam. rm., fully fin. lower level, a treat! Please call F. Novack/M. Noar 441-2888.

THE BRIDLE PATH This two-storey contemporary creates visual excitement on 2 acre landscaped grounds, indoor pool $4,980,000 Please call E. Kalles 488-4488.

THE BRIDLE PATH Enjoy the privacy of living on 5.2 acres. Restore to its original beauty or build your dream home $5,980,000 Please call E. Kalles 488-4488.

EXCLUSIVE ELEGANCE — SAINTFIELD! Experience in luxury living! Situated on a dble. lot, magnificent English garden, superb principal rms, indoor pool. Please call Rachel Ilany/Alyce Dlouha 488-4488.

CENTRAL

CAREFREE LIVING in the lower village, det. 3 bdrm, 4 bath on cul-de-sac, private drive, walk to all conveniences $549K Please call C. McEniry 488-4488.

BATH/GLENCAIRN Lux. 6 bdrms, 6 baths, bldrs. home, 4,700 sq. ft., in-law apt. plus nanny's rm. Motivaed vendor Please call B. Jacobs/Gert Kerbel 488-4488.

9 VALLEY RIDGE PL. Much sought after location + indoor pool, tennis crt, billiard rm, libr. fam. rm. 4 bdrms, close to amen. Please call R. Saks 441-2888.

WARREN RD. Rare find! One of the most fabulous homes you will see . . . classic restoration with luxurious appointments $3.5M Please call E. Kalles 488-4488.

WARREN RD. New presentation, if you desire . . . graceful living among beautiful surroundings, you must see this . . . $3,980,000. Please call E. Kalles 488-4488.

ELABORATE ESTATE for entertaining! Double lot — tennis court — pool — life in a grande manor! $5,400,000. Please call Elise Kalles 488-4488.

FOREST HILL VILLAGE Great buy! 3 storey, 4 bdr, 4 bath on quiet str. Close to TTC, shops, schools, only $899K. Please call Rachel Ilany/Alyce Dlouha 488-4488.

Signature
Realty Limited

All of us
wish all of you
a Happy and Healthy
New Year

LOUIS ALAIMO • ADEANA AXLER • ALBERT BURKE • SARAH BZOWSKI • RUTH ANNE CLUBINE • GEINA DAVIDSON • HONEY DREWNOWSKY • HIRSH EPSTEIN • GERRY FRANKEL • GAYLE FRIENDLY • ROCHELLE GLASNER • BERNIE HOFFMAN • ABE KAGAL • RAISA KAMINSKI • LENNA LANGERGROSS • ORLY LEVY • SIGALIT LEVY • BEA MANDELBAUM • EDITH MARCO • RIVY NOSOV • MARIE RINELLA • WILLIAM SILVERSTEIN • MARGARET SOSTARIC • KEN VEGOTSKY • GISELLE WASSER • NATHAN WEIZBLET • BRENDA WESTBROOK • ELAINE WITT • DARLENE WRONZBERG • LARRY WRONZBERG • BRIAN ZINMAN • BEN ZVI

LOCATIONS LOCATIONS LOCATIONS

LOCATIONS RESIDENTIAL REAL ESTATE SERVICES INC.

SHEPPARD & WILMINGTON
— REDUCED ALMOST $50,000 TO $750,000****
Brand new custom built home features:
- Glass Entrance
- Stunning foyer with cathedral ceilings
- Italian "Salvarani" kitchen
- Large cedar deck
- Custom ceilings in living & dining rooms
- Marble & hardwood floors
- Extensive lighting treatment
- Marley roof
- Alarm system • Central air conditioning
- Jacuzzi • Custom fireplace • Insulated basement
- Great location, steps from Balmoral

This home has class and distinction — must be seen to be appreciated!
Call David Lieberman, Sales Representative, 771-7100

BATHURST & ANTIBES
Spotless 1 bedroom, south exposure with large balcony, 3 appliances, broadloom and hardwood throughout. Joseph Soer, Sales Representative 771-7100.

FINCH & BATHURST
2 bedroom condo, 2 baths, 5 appliances, hardwood throughout. Asking $179,900. Joseph Soer, Sales Representative 771-7100.

AVENUE ROAD & 401
Gorgeous 2 bedroom + solarium condo, 2 baths, 5 appliances, beautifully appointed. Move right in. Joseph Soer, Sales Representative 771-7100.

BAYVIEW NORTH
Builder's original, 5+ bdrms, marble, bleached hardwood, custom fireplace, multiple walkouts, finished lower level, inground pool, loaded with extras, asking $589,900, vendor wants an offer. Jeff Tabachnick, Associate Broker, 771-7100.

LESLIE-GREENLANE — QUIET CUL-DE-SAC
Spacious 4 bdrm, large eat-in kitchen, walkout to large private yard, professionally landscaped, neutral decor, loaded, listed at $409,900. Jeff Tabachnick, Associate Broker 771-7100.

SPADINA & DUPONT — REDUCED AGAIN TO SELL NOW!
$349,000 Five bedroom opportunity for great investment. This home will be sold, so if you are in the market to buy call now before it's too late. David Lieberman, Sales Representative 771-7100.

BAYVIEW-GREENLANE — $281,900
4 bdrm., 2½ baths, pie-shaped lot w/ large fenced backyard overlooking ravine. Finished walkout basement, hardwood, neutral decor, quiet street, shows well, won't last. Jeff Tabachnick, Associate Broker, 771-7100.

771-7100

ROYAL LEPAGE

It's you that counts the most.

GLENCAIRN SUBWAY. GREAT DEALS!!
$139,000 Complete modernized suite. New appliances. $149,000 Lovely 2 bdrm., fab view. Hrdwd flrs. Pool & sundeck. Move now E. Segal* 256-1388.

RIDELLE/EGLINTON 4 BDRM+
$439,000 Large back split in desirable location. Central air, hrdwd flrs., fin. bsmt + in-law suite. E. Segal* 256-1388.

BATHURST-SHEPPARD 160' LOT!!
$299K Location!! Nr Allen Rd, subway, 3 lg bdrms, bsmt apt. Spacious liv. & din. rms. Liz Gordon* 256-1388.

ATTENTION BUILDERS!! 43 x 117'
$299K Reduced!! Choice lot at Bathurst-Glencairn. Amongst $ home. Liz Gordon* 256-1388.

BATHURST CONDO!!
$169K Spacious & bright 2 bdrm in heart of Jewish area. Panoramic SE view. Liz Gordon* 256-1388.

Best wishes to all our clients and friends
for a happy, healthy and successful New Year
from the staff at
Royal LePage Real Estate Services Ltd.
500 Glencairn Avenue (at Bathurst)
416-256-1388
*Sales Representative **Associate Broker
Royal LePage Real Estate Services Ltd. Realtor

Signature
Realty Limited

CENTRAL

JUST LISTED $213,900 5 BDRM TOWNHOUSE
Finch and Bathurst, 3 baths, flexible closing call ***GEINA DAVIDSON 730-1077.**

THORNHILL/RICHMOND HILL

BATHURST NORTH OF STEELES $269,000
3 bdrm, 2 storey detached home, main floor family room, with open fireplace, 50' lot priced for quick sale ****BEN ZVI 730-1077.**

YONGE/MAJOR MACKENZIE LARGE LOT!
4 bdrms., 2 storey, 3 bath, about 2,750 sq. ft. only $339,900, close to all amen., must sell! Fast closing ***GEINA DAVIDSON 730-1077.**

CONDOMINIUMS

*****ONLY $174,000 NORTH YORK CONDO*****
Bright airy 2 bedroom, 1½ bath, eat-in kit., large liv/din. room, comb. ensuite laundry & storage, close to shopping, TTC, park, pone bus to subway. Won't last ****ELAINE WITT 730-1077.**

DESPERATE VENDORS
YONGE/SHEPPARD APPROX. 1,835 SQ. FT.
2 bdrm., 2 bath, short walk to subway, Sheppard centre, fantastic amenities ***WILLIAM SILVERSTEIN 730-1077.**

RE/MAX

Above All Expectations! **764-6000** **Central Realty Inc. Rltr.**

MEMBER OF RE/MAX 100% CLUB

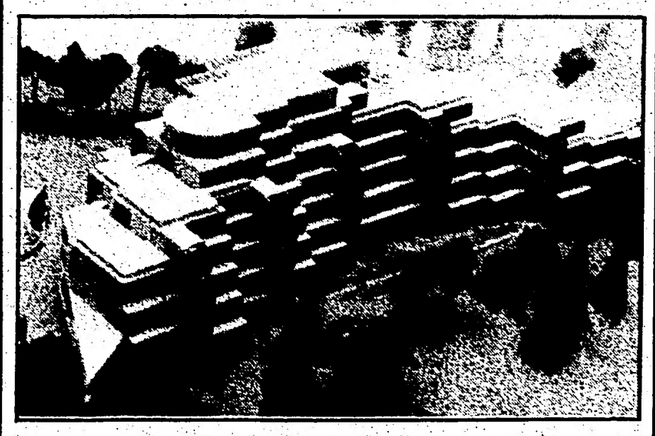
Don't make a move without us!

Sheldon Socket
Sales Representative

Anna Socket
Associate Broker

Happy New Year to all our clients, friends and relatives

BRIDLEPATH
PROGRESSIVE REAL ESTATE
INC. REALTOR



SHANE BAGHAI
Presents
The WATERGARDEN

Bayview/Finch on the Ravine
over 50% Already Reserved
Ultimate lifestyle offered in one of North America's finest luxury 40-unit Condominium. Designed by Arthur Erickson. Once in a lifetime opportunity to preview exciting plans and designs.
Marketed exclusively by
Bridlepath Progressive Real Estate Inc. Rltr.
449-0090

SHANE BAGHAI AT BALMORAL FROM $399,900
Finest of Baghai is now featured! Offering unique designs in bungalows, multi level and 2 storey homes. Choice of uncomparable finishings. Builder to pay GST. Please call Laureen Unroth or Eileen Richman 449-0090. Sales office on site daily 12-5 p.m.

We at Bridlepath Progressive Real Estate Inc. Realtor extend to you, at this special time, our most sincere wishes for health, happiness and prosperity in the New Year.

Bayview Forest Estates
by Heritage Club Estate Homes

HC

Bayview Forest Estates, a custom collection of prestigious new design releases. These homes are a superlative example of style and craftmanship, all nestled in a 9 lot wooded enclave. Bayview Forest Lane by Heritage Club Homes could be yours. Visit the sales centre this weekend or call

Barry Cohen **Carolyn Feldman**

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27 Israel Properties

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38 Announcements

Jewish Information Service- Let us help you connect. 635-5600. 6319

39 Social Announcements

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Mickey and Ruth Kenedy, Philip and Evelyn Rayson, and Gerry and Lillian Streisfield are pleased to announce the engagement of their children Andrea Rayson to Stephen Streisfield. November 1992 wedding is planned. 6493

42 Articles for Sale

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46 Employment Opportunities

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52 Personals

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54 Personal Companions

REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?
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The Canadian Jewish News
10 Gateway Blvd., Suite 420
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Caring parents are looking for an established, serious minded Jewish single young man between 28-35 to meet their daughter. She is 25, 5'2", 105lbs., brunette, very attractive, legal secretary. Respond to 1602-5334 Yonge Street, North York, Ontario, M2N 6M2. 6550

Help, I'm trapped in this ad! 32, female, professional, attractive, outgoing, independent. In search of someone to share the four T's-Travel, theatre, talking and TLC. I'm looking for passion, adventure, romance and a friend for life. Are we on the same path? Box 5187 CJN. 6539

28 year old attractive Jewish professional female who enjoys restaurants, movies, travel, Now Magazine, Philip Roth novels, living in the Annex, good chocolate, light beer, the bizarre and the mundane. Seeking Jewish male soulmate, 27-34. Box 5177 CJN. 6397

An Art Teacher-Artist is seeking a mate,/ (She doesn't believe in relying on Fate)/ So if you're a man who is active and fit,/ Forties or fifties, bright, with a good wit,/ Enjoy the arts, music, travel, and sharing it all,/ Drop me a line and I'll give you a call! Box 5186 CJN. 6527

Professional female, very pretty, athletic, slim, 5'8", 31, seeking marriage minded male, Dr., D.D.S, L.L.B., C.A., etc. 30-45, 5'10"- 6'4". Include photo if possible. Box 5170 CJN. 6317

You're a well-educated intellectual woman, devoted to old-fashioned values, gentle and warm-hearted, 29-33, kosher. This professional family-oriented man would like to meet you. Box 5182 CJN. 6506

I'm a fun, attractive, slim, loving, sensitive and independent woman, with an excellent sense of humour. I'd like to meet a man with "smarts", varied interests, sensitive, in his 40's or early 50's. If you share my passion for movies, great food, politics and music, send letter and photo to Box 5171 CJN. 6348

Divorced Jewish man- age 61, 5'7" tall- 165lbs. Pleasant appearance, not rich. I am considerate, supportive, romantic, a non-smoker with ultra clean and tidy habits. This gentleman would like to meet a refined Jewish lady to have and to hold till death do us part. Your reply is welcome and confidential. Box 5183 CJN. 6509

Wanted: Son-In-Law
My daughter is 27, brunette, 5'6", attractive, healthy, single, B.A. degree, financially independent, lives in Toronto. Please reply to Box 5159 CJN. 6214

Very cute young woman, 23, who enjoys life, is very ambitious, likes to dance, travel, go on long walks, seeking young professional male, age 25-32, for long lasting relationship. Please include phone number and photo if possible. Box 5188 CJN. 6540

54 Personal Companions

An easygoing, successful man in business, is looking for a female counterpart (late 20's to 30's) who is truthful, compassionate, affectionate and presentable. I am a kind and caring person who is specifically interested in meeting a special lady who is slim, independent, intelligent and is also sincerly looking for a meaningful relationship with a decent guy. Box 5166 CJN. 6292

New exclusive listing, shows well. Two tall, good looking, successful, university educated Jewish men, both in mid-30's. Ideal candidates are attractive, sincere, non-smokers, mid-20's to early 30's. Feel free to respond individually or with a friend. No reasonable offer refused. Box 5173 CJN. 6364

Lost and lonely. Tall, attractive, sensitive professional, 27, recently moved to Toronto. Seeking companionship, warmth and passion from a good humoured, lively and romantic female, 20-35. Letter and photo. Box 5178 CJN. 6401

Outgoing, 29 year old SJM with brown hair and blue eyes (tall and slim), looking for an attractive spunky (slim) girl for a lasting relationship. Box 5184 CJN. 6512

Widow, witty, secure, seeks sincere gentleman 65-75, for a lasting relationship, who likes to spend winters in Florida. Box 5189 CJN. 6541

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55 Obituaries

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55 Obituaries

Harry Aaron on Aug 8/91, late of 63 Widdicombe Hill Blvd. #1206.
Tillie Fichtenbaum on Aug 9/91, late of 7601 Bathurst St. #715.
Mayer Bialoglowsky on Aug 8/91, late of 4 Cedar Springs Grove #3.
Rose Kaliski on Aug 12/91, late of 4160 Bathurst Street #306.
Lily Sharon on Aug 13/91, late of 290 Hillhurst Blvd.
Jennie Magerman on 14/91, late of 64 Baycrest Avenue.
Miriam Jacobs on Aug 13/91, late of 31 Tichester Road #208.
Selma Lang on Aug 14/91, late of Baycrest Hospital.
Samuel Kerzner on Aug 16/91, late of 3560 Bathurst Street.
Sally Biel on Aug 16/91, late of 4981 Bathurst St. #410.
Helen Dubblestyne on Aug 14/91, late of 260 Heath Street W. #1403.
Helen Bloom on Aug 18/91, late of Baycrest J.H.A.
Norman Borins on Aug 16/91, late of 38 Ridge Hill Drive.
Jennie Singer on Aug 18/91, late of 10 Tangreen Crt. #2706.
Ruby Levine on Aug 18/91, late of 6010 Bathurst Street #403.
Libbie Turner on Aug 18/91, late of 55 Ameer.
Ruth Kopstein on Aug 19/91, late of 131 Bloor Street West #501.
Ida Kurk on Aug 19/91, late of 400 Walmer Road #628 E. Tower.
Rose Lipman on Aug 20/91, late of 3000 Bathurst Street #711.
Sol Atlin on Aug 21/91, late of 3560 Bathurst Street.

6508

BENJAMIN'S PARK MEMORIAL CHAPEL

Berman, Pauline on August 20, 1991, late of 750 York Mills Rd., #1003.
Birnbaum, Eva on August 24, 1991, late of 48 Denrock Dr.
Ellenberg, Abraham on August 22, 1991, late of 37 Kenaston Gardens.
Finer, Helen on August 24, 1991, late of 75 Bannockburn Ave.
Goldstein, Jack on August 19, 1991.
Henry, Lawrence on August 24, 1991, late of 15 Rockford Rd., #1202.
Hollander, Lily on August 24, 1991, late of 3000 Bathurst St., #103.
Solomon, Ezekiel Hyam on August 21, 1991, late of 5 Bellevue Cres.
Tock, Aaron on August 20, 1991, late of 139 Waterloo Ave.
Wise, Sol on August 24, 1991, late of Baycrest Palliative Care Unit.

6543

Steeles-College Memorial Chapel

56 Unveilings

The unveiling of a monument to the beloved memory of the late **David Rubenstein** will take place on Sunday, September 8, 1991, 10:30am, at Bathurst Lawn Memorial Park, Linitzer Society Section. Relatives and friends are invited to attend. 6107

56 Unveilings

The unveiling of a monument to the memory of the late
EDITH BACH ז"ל
(Bergson)
will take place
Sunday, September 8, 10:00 a.m.
Mount Sinai Memorial Park
Kiever Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
CYPORA KAMEL ז"ל
will take place
Sunday, September 8, 9:30 a.m.
Bathurst Lawn Memorial Park
Clanton Park Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
ESTHER MERRICK ז"ל
formerly of Welland, Ontario
will take place
Sunday, September 15th, 1:00 p.m.
Pardes Shalom Cemetery
Farband Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
JACOB LENKINSKI ז"ל
beloved husband, father & grandfather
will take place
Sunday, September 8th, 11:00 a.m.
Mount Sinai Memorial Park
Workman's Circle Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
Mozes Ben ז"ל **Frost**
beloved father of Hania Mincel
will take place
Sunday, September 15th, 11:00 a.m.
Bathurst Lawn Memorial Park
Stashiver Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
BETTY (Babe) ROSS ז"ל
wife, mother & grandmother
will take place
Sunday, September 15th, 11:30 a.m.
Bathurst Lawn Memorial Park
New Fraternal Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAM FENSTER ז"ל
beloved husband, father, grandfather & brother
will take place
Sunday, September 15th, 11:30 a.m.
Bathurst Lawn Memorial Park
Pultusker Landmanshaft Section
Relatives and friends are invited to attend

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INDEX

1 Houses For Sale
2 Houses For Sale Private
3 Houses For Rent
4 Houses For Rent/Sale
5 Houses Wanted
6 Condominiums For Sale
7 Condominiums For Rent
8 Condominiums For Rent/Sale
9 Condominiums Wanted
10 Accommodation Available
11 Accommodation Wanted
12 Shared Accommodation
13 Apartments For Rent
14 Apartments Wanted
15 Duplex/Townhouse For Rent
16 Duplex/Townhouse For Sale
17 Duplex/Townhouse For Sale/Rent
18 Duplex/Townhouse Wanted
19 Cottages For Rent
20 Cottages For Sale
21 Cottages For Sale/Rent
22 Cottages Wanted
23 Florida Property For Rent
24 Florida Property For Sale
25 Florida Property For Rent/Sale
26 Florida Accommodation Wanted
27 Israel Properties
28 Out-Of-Town Properties
29 Accommodation/Swap/Exchange
30 Office Space
31 Industrial/Commercial Space
32 Properties Wanted
33 Vacation Properties
34 Out-of-Country/Properties
35 Land Sales-Lots
36 Investment Properties
37 Investment Opportunities
38 Announcements
39 Social Announcements
40 Lost & Found
41 Pets
42 Articles For Sale
43 Cars For Sale
44 Contents Sale
45 Garage/Yard Sale
46 Employment Opportunities
47 Employment Wanted
48 Business Opportunities
49 Financial Opportunities
50 Domestic Help Available
51 Domestic Help Wanted
52 Personals
53 Business Personals
54 Personals Companions Wanted
55 Obituaries
56 Unveilings
100 Service Directory

Cemeteries attacked in Quebec town

By DAVID LAZARUS

MONTREAL — The Jewish and Catholic cemeteries in Sherbrooke, the Eastern Townships town where the Ku Klux Klan distributed its Klansman publication, was the site of a "third act of vandalism in the last two months" over the August 24-25 weekend, B'nai Brith Quebec region director Yechiel Glustein said.

At writing (August 27), it was not known whether the KKK was directly implicated in the attack. Sherbrooke police are investigating the incident in which 24 Jewish headstones and some Catholic ones were overturned, two others smashed and a baby's stolen. None were defaced.

But in a statement released August 27, B'nai Brith's League for Human Rights said, "It is possible that either the small racist groups in the Townships were responsible or that their literature inspired the event."

The league's national chairman, Stephen Scheinberg, renewed its call on the provincial government to "act swiftly.

"This small band of racists will only be stopped by the full force of the law and an indictment of those responsible for distributing hate propaganda in Quebec."

Sherbrooke's Jewish cemetery is situated next to the St-Michel Roman Catholic cemetery in the town's east end. The vandals apparently gained entry by prying open a gate in the cemetery's fence.

Glustein said Dr. Allen Fein, a member of the BB league in the area, and four other league members met with cemetery officials and with a representative from the town's newspaper, *The Sherbrooke Record*, to discuss the incident. Scheinberg told *The Record* that even if the KKK was not responsible for the vandalism, it encouraged others to and might have been the result of a "copy-cat effect."

Fein told the newspaper that "some young teenager" may have been responsible since there was no graffiti and "The KKK likes to leave its signature."

Glustein said B'nai Brith also sent a letter to Justice Minister Gil Remillard and to Public Security Minister Claude Ryan calling for "greater efforts" on the part of the Surete du Quebec in pursuing the offenders.

BB, along with Canadian Jewish Congress' Quebec region, also pressed for more expeditiousness in launching criminal indictments against the KKK for distributing *The Klansman* in Sherbrooke and in Montreal in July. Remillard and Canada Customs have declared *The Klansman* hate literature.

CJC's Quebec region, condemning the attack, said it would be in contact with the Sherbrooke office of the province's cultural community's minister, Monique Gagnon-Tremblay and would visit Sherbrooke police to "assess the situation."

"We are uncertain about the link between the presence of the KKK in the area and the cemetery desecration," emphasized Quebec region chairman Goldie Hershon. "We are in contact with the authorities in Sherbrooke to ascertain whether there is indeed linkage."

Pearl scholarship started at Associated

TORONTO — The Ernest Richard Pearl Memorial Scholarship Award has been established by his family and friends at Associated Hebrew Schools "to perpetuate the memory of an outstanding and caring human being. The award proposes to recognize one student per year who best exemplifies those traits for which Ernest Pearl will long be remembered," said a media release.

Students who have graduated or are in their graduating year from Associated Hebrew Schools and are registered to continue their Jewish education after graduation are eligible to apply.

In addition, candidates must have at least a B average in Grade 8 in both Hebrew and in General Studies and must submit a written essay in English from three to five pages on a topic of Jewish interest. The essay may be either creative or scholarly in nature; and the students must have displayed a positive attitude toward their learning.

A fixed sum, approximately $1,000 as determined by the Award Committee, will be given to the chosen student towards a summer learning experience in a recognized Jewish overnight camp in either Israel, the United States or Canada.

The award is to be given in April of each year.

Further information and required scholarship forms are obtainable from the Ernest Richard Pearl Scholarship Committee, 3630 Bathurst St., 789-7471, ext. 24.

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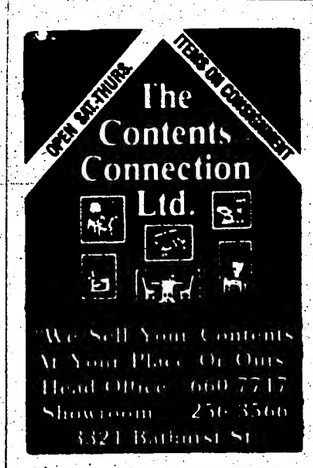

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לשנה טובה תכתבו

ROSH HASHANAH 5752

לשנה טובה תכתבו

Historic world events marked 5751

The Year 5751 in Review

The year 5751, the 43rd since the birth of the State of Israel, has taken on historic proportions. For weeks in January and February, people around the world watched a war in the Persian Gulf unfold on their television sets.

Six months later, television brought the aborted Soviet coup — as it happened, and as it failed — to anxious viewers.

The spectacular and miraculous Operation Solomon, which airlifted more than 14,000 Ethiopian Jews to Israel within 24 hours, together with the continued exodus of tens of thousands of Jews pouring into Israel from the U.S.S.R., brought mammoth challenges — and great joy — to Israel, and to all Jewry.

On August 2, 1990, elite divisions of Iraq's army overran Kuwait, its tiny neighbor to the south. The majority of Arab League members backed American-led opposition to the invasion, but Yasser Arafat and the PLO aligned themselves with Iraqi President Saddam Hussein and against their major financial supporters, including Kuwait and Saudi Arabia.

Hussein's aggression fostered an unprecedented degree of Soviet-American co-operation in the Middle East. U. S. President George Bush froze Iraqi and Kuwaiti assets in the United States and called on the community of nations to join the American trade embargo against Iraq. Under the leadership of UN Secretary-General Javier Perez de Cuellar, the Security Council, in a rare display of unanimity, passed five anti-Iraq resolutions. Twelve of the 20 Arab states voted with the United States in the General Assembly to send forces to Saudi Arabia. But Jordan's King Hussein sided with Saddam, believing that this policy would be most likely to enable him to keep his throne.

Throughout the tense months that followed, Iraq threatened to attack Israel and the Middle East oil fields. Iraq, as well as many other states, also attempted to create a linkage between any Iraqi withdrawal from Kuwait and Israeli withdrawal from the territories occupied as a result of the 1967 Six-Day War.

In November, Egypt forced an Arab League resolution condemning Iraq and pledged to send an Arab expeditionary force to the Arabian peninsula to protect Saudi Arabia and the Gulf states.

In a last-ditch attempt to resolve the crisis, and to the shock of the Israeli cabinet, President Bush sent Secretary of State James Baker to Baghdad for talks with Hussein. Bush's overtures to Iraq came in the wake of a hard-won UN Security Council resolution authorizing member states to use force to evict the Iraqis from Kuwait if they had not withdrawn by Jan. 15.

With no such commitment from Hussein, Operation Desert Storm began with the bombing of Baghdad on January 16. Six weeks after the first shots were fired and six months after Kuwait was overrun, the war ended — on Purim 5751.

His country devastated and tens of thousands of his soldiers killed, Saddam turned his venom on Shi'ite and Kurdish rebels within his own borders. The world watched in horror as thousands of Kurds, starving and without shelter, fled to the mountainous Turkish and Iranian borders. After initial footdragging, President Bush responded to overwhelming criticism of his hands-off policy and sent in troops and aid. The humanitarian effort was then put under UN aegis.

A young Israeli gives a drink to a tiny oleh. He and his mother were two of the 14,400 Ethiopian Jews brought home in Operation Solomon. [IPPA photo]

The Gulf: Israel under attack

On the first anniversary of the invasion of Kuwait, and four months after his crushing defeat, Saddam continued to hold power, and there was some scepticism that President Bush's vaunted "new world order" would come about. But there appeared to be slight changes in the political priorities of some Arab states confronting Israel.

Syria, having achieved a free hand in Lebanon, agreed to hold direct peace talks with Israel. Egypt's support of the U.S.-led coalition helped restore its place as head of the Arab League. And the Soviet Union, weakened by economic and political crises, stood in the shadow of the only remaining superpower — the United States.

* * *

The Persian Gulf crisis was a harrowing time for Israel. Householders stocked up on canned goods, bottled water and tape and plastic to seal rooms and learned how to use their gas masks. The unprovoked Scud attacks and the joyous reaction of Palestinians in the territories, who danced on the rooftops as the missiles fell, solidified support across the political spectrum for the government's policy of restraint.

Miraculously, only three people died under the Scuds, two from heart attacks. The deployment of American Patriot missile batteries provided a measure of security and by mid-February, the schools had reopened. When the war ended, on Purim, there was great relief that Israel had not been dragged in and gratitude that the death toll had been so low.

There was a flurry of diplomatic activity, including a number of trips by U.S. Secretary of State James Baker, in the aftermath of the war. Arab states that had been part of the anti-Iraq coalition appeared willing, for the first time, to negotiate directly with Israel. U.S. President Bush and Secretary of State Baker began discussions on procedural matters with Israel and the Arab states. Israel refused Bush's proposals for a limited UN presence, in the form of an observer, at any peace conference, as well as a proposal that would allow the conference to recon-

[Cont'd. on page 16]

On the eve of the Gulf War, medical staff, police, civil defence and volunteers participated in a gas and chemical warfare exercise at Tel Aviv's Ichilov Hospital. The drill included hosing down volunteer "casualties" as part of a decontamination exercise. [IPPA photo]

The Year in Review researched and written by CYNTHIA GASNER

Rosh Hashanah supplement edited by LEILA SPEISMAN

לשנה טובה תכתבו

Rosh Hashanah marks start of period of introspection

By RABBI AARON LEVINE

Rosh Hashanah, the first of the Days of Awe. Nations of the world celebrate their new year in merriment, levity, and revelry — far from the solemnity and awe that is ours at this special time of the year.

What a contrast! To us, the New Year is serious business. It is the Day of Judgment. Even angels tremble at its announcement: "Who will live and who will die? . . . Who by water and who by fire? . . . Who will rest and who will wander? . . . Who will be poor and who will be rich? . . ."

It is impossible in the space of this short article to touch, in any detail, on the many laws and customs of the High Holydays. The reader who is seriously interested in learning further is referred to this writer's book "The New Rosh Hashanah Anthology" available in all Jewish bookstores.

Elul: The Hebrew month preceding Rosh Hashanah is the month of *Elul*. The word itself means to "search" or to "inspect" (Targum) and alludes to the very purpose of this special month, that of repenting by searching and inspecting the recesses of our hearts to ferret out our evil deeds.

The Hebrew letters also allude to four famous words taken from The Song of Songs *Ani l'Dodee v'Dodee lee*, "I (Israel) am to my Beloved (God), and my Beloved is to me;" and reminds us that if we return to God with renewed love and devotion, then God will in turn re-establish his love for us.

Shofar: Also from the beginning of the month, the morning service concludes with the blowing of the shofar. The shofar is an alarm signal, a call to *teshuva*, repentance, and should stir our hearts to prepare for the approaching Days of Judgment.

Other Elul Customs: In preparation for the mood of repentance and the spirit of the High Holydays many practise the following customs: Observe certain fast days or minimize one's speech; inspect religious articles such as tefillin and mezuzos for any defects; examine one's performance and fulfilment of the various mitzvahs; recite ten Psalms each day; incorporate into one's correspondence blessings and greetings for the New Year (our basis for sending Rosh Hashanah cards); and visit the cemetery.

Rabbi Levine

Selichos: It is also customary to recite special penitential prayers. Sephardi Jewry recite these all month, Ashkenazi Jewry begin on the Saturday night before Rosh Hashanah or the previous Saturday night, if Rosh Hashanah falls on a Monday or Tuesday (as it does this year).

Erev Rosh Hashanah: On the day preceding Rosh Hashanah (this year Sunday, Sept. 8), many observe the following: Fast half a day; perform the procedure for nullifying all oaths and vows; spend the day in prayer, Torah study, and the performance of tzedakah; seek forgiveness for any injustice done to one's fellow man; visit the cemetery (if not done so previously); take a haircut, cut one's nails, and launder one's garments in honor of the Holyday (if not done previously); immerse in the ritual waters of the mikvah to add spiritual purification (among Sephardi Jews many women, too, perform this immersion); spend some time studying and reviewing the *machzor*, the High Holydays prayer book to once again renew familiarization with the order and the understanding of the prayers.

Tishrei: Rosh Hashanah is observed on the first and second days of the Hebrew month of Tishrei. The word itself means either loosen or untie, and alludes to our hope that we will be freed from sin by the repentance process. The zodiac sign is a pair of scales alluding to the fact that in this month the acts of men are weighed on the Divine scales of judgment.

Other Names: Rosh Hashanah (which means Head of the Year, despite the fact that it is really the seventh month not the first) is also known by the following names: *Yom Hadin* — the Day of Judgment; *Yom Teruah* — the Day of the Sounding of the Shofar; *Zichron Teruah* — the Day of Remembering the Shofar; *Yom Hakeseh* — the Day of Concealment; *Yom Hazikoron* — the Day of Remembrance (God remembers all of our merits, and, we pray, remembers us for life); *Yamim Noraim* — the Days of Fear and Awe (which includes the Days of Repentance and Yom Kippur).

Hamelech HaKadosh: Beginning Rosh Hashanah night and through the Days of Repentance special additions are inserted into the silent *Shemoneh Esrei Amidah* prayer (*Zochreinu l'chayim, Mee chomocho, U'kesov, B'sefer chayim, etc.*). One who forgot these need not repeat the Shemoneh Esrei. However, in the third blessing of this prayer the words *HaMelech haKadosh* (the Holy King) are substituted for the regular words *Ho'Ail haKodosh* (the Holy God). One who fails to make this change must repeat the Shemoneh Esrei.

Rosh Hashanah Greeting: It is traditional to greet anyone on the first night of Rosh Hashanah with the appropriate Hebrew phrase (depending on gender and number) the English equivalent of which is "May you be inscribed and sealed immediately for good life and for peace."

Inviting Guests: It is a mitzvah to invite guests home for Rosh Hashanah. It brings one great merit especially to invite poor people or those who are away from home.

[Cont'd. on page 3]

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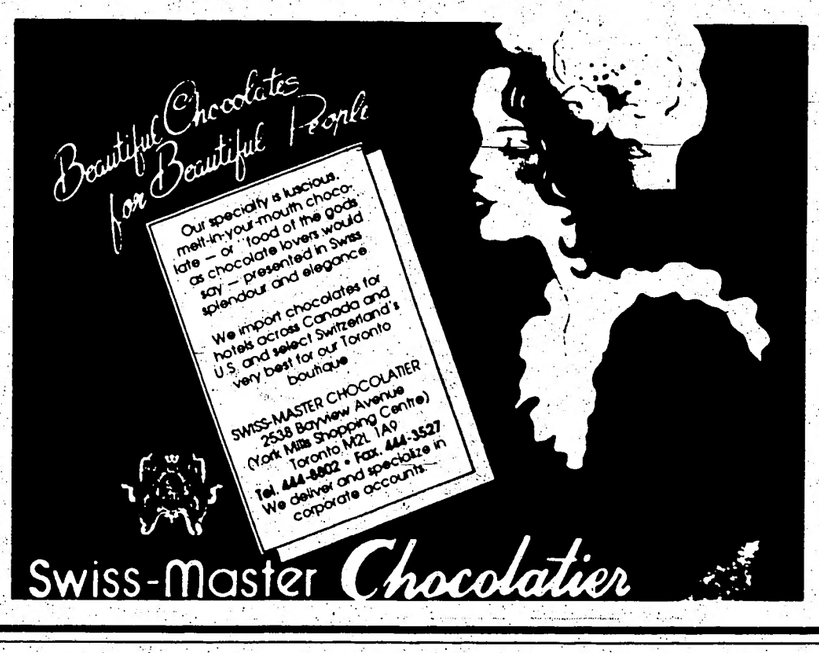
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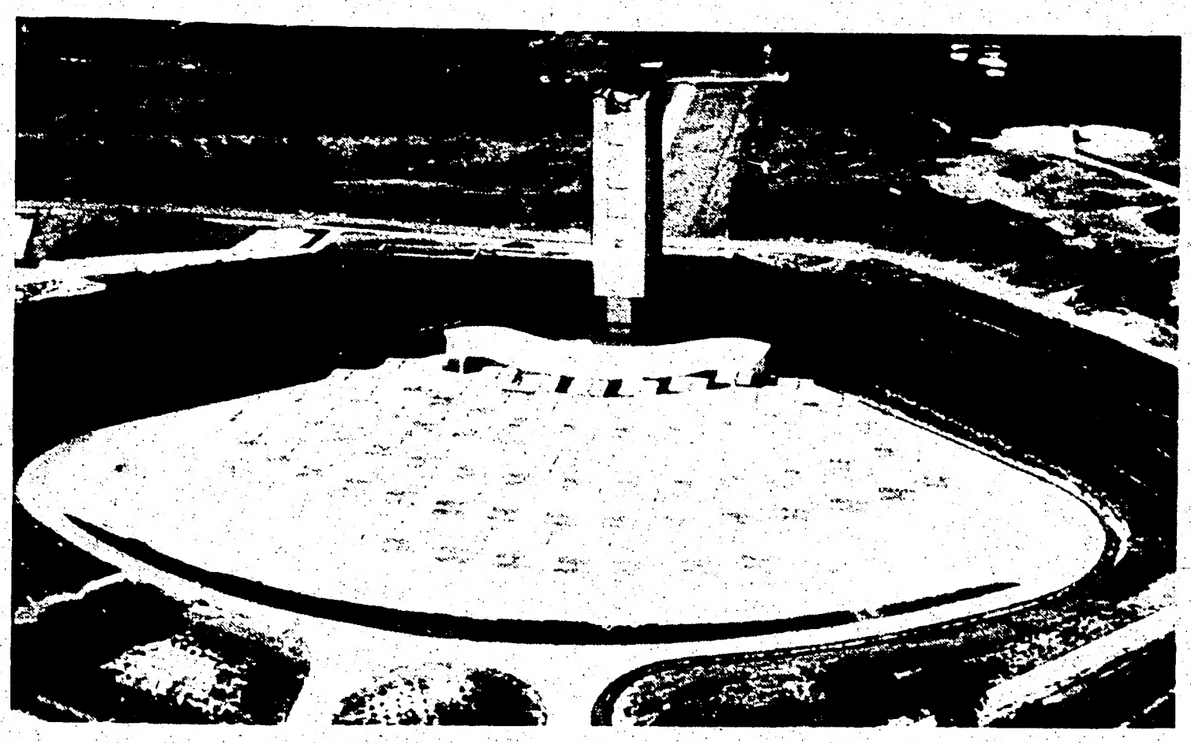

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Apples and honey part of Rosh Hashanah

[Cont'd. from page 2]

Simanah Milsah: It is customary to partake of special foods at the Rosh Hashanah table as the Talmud tells us, that "omens are of significance." Thus many do all or a combination of the following: dip challah into honey; eat apples dipped in honey; partake of tzimmes (carrots); fenugreek; black-eyed peas; pomegranates; leeks; beets; dates; gourds; eat a part of the head of a fish or a ram. For each particular food there is an accompanying prayer that is recited at the table invoking God's blessing for the particular fulfillment of the specific request represented by the food symbol or omen.

Mishnayot: It is appropriate to sing special Rosh Hashanah songs and to study the four chapters of the Mishnah, tractate Rosh Hashanah, at each of the four meals. One should particularly be careful not to engage in idle talk, gossip, or levity in deference to the holiness of the Day of Judgment.

Shofar: Although the blowing of the shofar is a decree in the Torah without a reason given (as Maimonides explains), nevertheless Rav Saadiah Gaon (9th century) suggests the following 10 reasons based on various Scriptural passages: The shofar proclaims the anniversary of Creation (Rosh Hashanah); it serves as a warning to repent; it recalls the giving of the Torah at Mount Sinai; it reminds us of the warnings and admonitions of the prophets; it reminds us to pray for the rebuilding of the Temple; it recalls the Binding of Isaac; it humbles us in fear through its blasts; it recalls the awesome Judgment Day.

It reminds us of God's promise to ingather the exiles, the dispersed of Israel, who will one day all return to the Holy Land; it strengthens our belief in the resurrection of the dead. Other explanations are offered by the commentaries and many are the intricacies of Jewish law associated with the Shofar service. Needless to say, the haunting sounds and the call of the shofar, are one of the highlights of Rosh Hashanah, and serve as a foremost symbol of the Holyday.

Tashlich: The word actually means "you shall cast away" and refers to the custom of reciting prayers of repentance at the river side. Just as eating honey on Rosh Hashanah cannot guarantee us a sweet year, so too, symbolically casting away our sins is meaningless if the ceremony is not accompanied with serious thought and contemplation and a sincere desire to better one's ways.

Nevertheless, one of the fundamental principles of our customs is to perform external deeds which we hope will prod our minds and serve to affect us internally with the concomitant spiritual uplifting. In this vein, tashlich can become another medium through which we can truly be inspired to rid ourselves of sin.

Many reasons are offered for the requirement of performing this ceremony by a body of water and for the requirement that live fish be present in the water. Water recalls the sacrifice of Isaac; it recalls Creation; recalls God's coronation; acts as a reminder of humility; reminds us to continually strive for higher attainments; is symbolic of purity; recalls the Rosh Hashanah of old.

Fish, which are not subject to *ayin hora*, being covered by the water, symbolize that we too should similarly not be affected; just as their eyes never close so we pray God shall watch over us always; as fish are caught in nets we too are reminded to avoid the nets and snares of sin.

May our laws and traditions and the study thereof, strengthen our resolve to better ourselves in our relationship between Man and God, and Man and his fellow man. May this resolve lead to an enhanced observance of the Torah and mitzvahs. May this observance bring to us God's blessings for a happy, healthful, and peaceful New Year. Amein!

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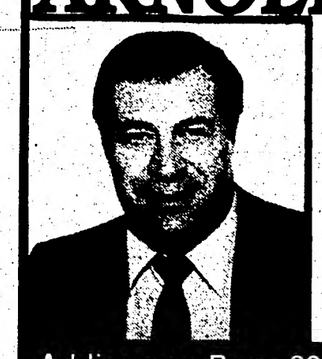

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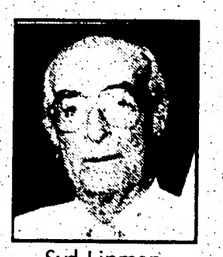
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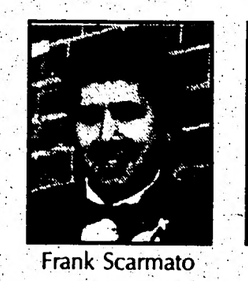
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Torah reading not related

Rabbis designated Rosh Hashanah as day for creation

By RABBI MICHAEL BERGER

NEW YORK (JTA) — In the Bible, Rosh Hashanah, unlike Passover or Sukkot, recalls no particular event; it is merely "the first day of the seventh month" (Lev. 23:23). It was the rabbis who granted the day its unique significance, marking it as the anniversary of the world's creation, a theme which permeates the holiday liturgy.

We might therefore have expected the rabbis to choose a Torah reading for Rosh Hashanah featuring the story of creation. In fact, however, the creation story appears nowhere in the readings for the two days. Instead, we read Genesis 21 (the birth of Isaac, Abraham's sending away of Hagar and Ishmael, and Abraham's covenant with the Philistine king, Avimelech) and 22 (the binding of Isaac), respectively.

We have here a continuous story, read over two days. The Torah itself insists that we not divide it: the story of the covenant with Avimelech begins, "And it came to pass at that time," and the binding of Isaac opens with the ominous passage "And it came to pass after these events." The rabbis, as perceptive readers of the Pentateuch, knew that no single episode of the two chapters — not even the deceptively simple birth of Isaac — could be understood properly without reading the entire two chapters. What did they see?

What they saw was not Isaac or Sarah, but Abraham. From the 12th of Genesis, we have followed Abraham, from the initial bidding by God to leave his father's house, through the covenants of the halves (ch. 15) and of circumcision (ch. 17), to the noble but futile defense of Sodom (ch. 18). He not only has entered into a special relationship with God, he has even gained God's trust: God knows that Abraham will raise his children to act righteously and justly (18:19).

At first glance, Sarah's harsh insistence that Abraham cast Ishmael out appears motivated by the issue of inheritance. But the very next verse tells us more. Abraham is genuinely bothered "on account of his son." As Sarah intuitively knows, Abraham never gave up on Ishmael; when the patriarch is informed of the birth of Isaac, his first response is to plead for Ishmael's life (17:18).

Not yet completely comfortable with the exclusion demanded by the covenant with God, Abraham enters into a covenant with Avimelech.

Abraham's universalist, inclusive predictions lead him not only to enter into a covenant with the Philistines, but even to "sojourn in the land of the Philistines many days" (21:34). And, in contrast to the thrust of selectivity developed over the previous 10 chapters, Abraham "called there in the name of God, Lord of the Universe" (21:33). To Abraham, his initial calling — to spread the name of God — seems thwarted by the constant rejection and expulsion of slaves, nephews, and children.

"After these things" (22:1), God can have only one response. Longing, as it were, for the special man with whom He covenanted, God calls out the name that embodies that covenant: "Abraham." (At no other time does God call out Abraham's name before addressing him, not even at the initial command to leave his father's house.) God hopes to bring Abraham back to the covenant of chapter 17, back to the realization that the patriarch will be "the father of many nations" only by concentrating on being the father of one.

The birth of a son from Sarah, through whom the nation of Israel would continue and maintain a special covenant with God, seems to have done little to alter Abraham's conception of his role vis-a-vis others. To him, the more exclusive he is, the more his goal of the universal recognition of God seems distant. God concedes: if that is your understanding of the covenant, then sacrifice your son. Give him up. Take your son and offer him as a burnt offering. If Abraham does not want to do it God's way, then he has no need for God's gifts either.

Abraham has three days to contemplate challenge.

As he and Isaac reach the foot of the mountain, Abraham begins to see God's point. He leaves the servants at the base of Mount Moriah (22:5), and spends the trip up the mountain in unprecedented seclusion with his special son. And there he discovers, not at the top but on the way up, that this son of his, this little Isaac, is committed to serve God even at the expense of his life. The boy bears the wood, and father and son walk together — physically and spiritually (22:6, 8). Up to the very last moment, Isaac shows no signs or fear of retreat.

But the true test is not Isaac's, but Abraham's. He has learned that the son he had prayed for, but who comes at such high cost, is the only route to go if his message is to continue. The slow process of making a nation committed to God and dwelling in the Land of Canaan is generations off. Abraham realizes that the requisite selection will have to continue, postponing the ultimate, universal goal for an indeterminate period of time. And this man, who craves visitors and seeks the company of all others, with none excepted, must accept, however grudgingly, the reality that his descandants will have enemies (22:17).

Rosh Hashanah is a holiday which lasts two days, even in Israel. On the days we celebrate the world's creation and mark the judgment of all creatures, the rabbis felt that the duel commitment which serves as the very raison d'etre of Jewish existence, the inherent tension which drives the Jewish spirit, deserved to be the central focus of the readings.

On the first day we recount the laudable need of our patriarch to include others, to reach out to every man and woman, whether slave or free. But the second day reminds us, as it did Abraham, that the only way to achieve that sublime goal is to accept our exclusivity, realize that we will have enemies, and nevertheless persevere in living God's law to its fullest.

Any compromise of that conviction necessarily means the sacrifice of our character.

(Michael Berger is a doctoral candidate in philosophy of religion at Columbia University.)

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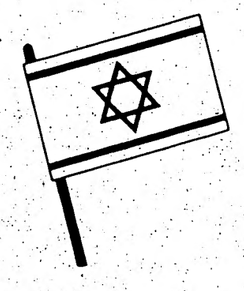

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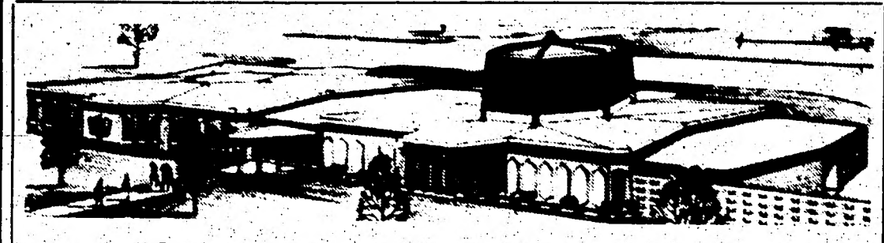

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לשנה טובה תכתבו

Practiced Judaism exactly as written in Torah

Jews in Ethiopia rejoiced during holiday season

JERUSALEM (WZPS)— "And in the seventh month, on the first day of the month, you shall have a holy convocation: you shall do no work; it is a day of blowing the Shofar unto you" (Numbers 29).

Although the Jews were dispersed for over 2,000 years, most of the communities were informed of the addition of laws and customs to Judaism and included them in their daily observance. The Ethiopian Jewish community, however, had no knowledge of these additions and continued to practice Judaism exactly as written in the Torah.

Kesim, the religious leaders of the Ethiopian Jewish community, held a similar role to the High Priests during the first Temple period, being responsible for the Jewish community's religious observance. The Torah and all other religious books were written in Ge'ez, an ancient Semitic language in which prayers and blessings were also recited. As the kesim are the only ones who knew Ge'ez, it was customary for them to perform the religious ceremonies and rituals.

The Rosh Hashanah and Yom Kippur traditions were practiced much as they are celebrated in Israel today, although some have not been observed here since the destruction of the First Temple.

Once chief Kes of the Gondar region of Ethiopia, Kes Rafael Hadane, whose son Yosef is now the chief rabbi of the Ethiopian Jewish community in Israel, came to Israel six years ago in Operation Moses. A distinguished spiritual leader, he describes Rosh Hashanah in Ethiopia: "The holiday was called 'Barachan Tzarka,' which means 'remember Abraham,' in memory of the sacrifice of Isaac. It was a very special time when all work stopped and the whole community rejoiced. We began our prayers at the synagogue at sunrise and people came from all over, sometimes walking great distances to our village where there was a kes to perform the rituals and practices. We (the kesim) read from the Torah and from a book about the life of Abraham called 'Gadala Abraham'."

Added Danny Abebe, 18, who arrived in Israel six years ago, "I remember that when we came back from the synagogue we ate and drank and the kes told us many stories from the Torah. But I know nothing about the religious aspect. You'll have to ask a kes."

"We would talk all day," says Danny's father, Yehuda, fondly remembering the holiday in Ethiopia. Our village didn't have a kes, so my father travelled to another village in order to participate in the religious rituals and we stayed at home. We made a lot of food: anjara — Ethiopian bread; "dabo" — similar to challah, and a drink much like beer, used for the kiddush instead of wine, which does not exist in Ethiopia.

"We blessed the "dabo," made Kiddush and ate honey. In the great synagogue we had a shofar which was brought from Israel by Dr. Yaacov Faitlovich 60 years ago. In the larger villages, where the kesim lived, the shofar was blown, but not in many of the smaller villages."

The 10 days between Rosh Hashanah and Yom Kippur were very solemn ones for the Jewish community, especially for the kesim. "We prepared ourselves for God's judgment," said Kes Hadane, "and we knew the great responsibility we had for our communities."

Yom Kippur, called "Asteria," was a time of fasting and purifying one's soul. Children aged seven to 12 fasted as long as they could, while those over 13 were obligated to fast all day. The entire community dressed in white, went to the synagogue, and, following, the kes's blessing, embraced and asked each other's forgiveness.

"Prayers continued far into the night and the kesim and the elders slept in a room adjacent to the synagogue so they could continue praying and fasting all the next day," says Kes Hadane.

Everyone went to the river to purify themselves and according to renowned anthropologist Shalva Weil "On the evening of Yom Kippur a white sheep, free from imperfections and impurities, was sacrificed, roasted, and distributed amongst the people."

"It was traditional to go to a mountain where the kes would make a sacrifice," recalls Kes Hadane. "When we came to Israel it was no longer acceptable to do this. It was very difficult for us to stop observing the commandment at it is written in the Torah."

During the day the kesim read from the books of Abraham, Isaac, Moses and Jacob. Traditional stories, passed down from generation to generation, were told, similar to the 'spoken Torah', which eventually developed into the Mishnah and the Talmud. "Nowadays," says Danny, "we celebrate the holidays like the Israelis do."

"It is a blessing that we are in Israel," says Kes Hadane, "but many things have changed." No longer, for example, does the kes head the community, for the Ethiopian community, as such, no longer exists. Greatly revered in Ethiopia, the kesim were part of a culture in which respect was based on age. And now, it is the children, who have quickly absorbed the Israeli way of life and are teaching their parents and grandparents.

"I was very honored in Ethiopia and treated with great respect, not only by the Jews, but by the Ethiopian government," reflects Kes Hadane. "Here, it is different."

Celebrating the New Year in Israel, the Ethiopian Jewish community will also be celebrating a new way of life, both religious and social. Time will tell if their ancient forms of Jewish observance, which they so loyally preserved for centuries, will stand the test of modernity and add a unique flavor to Israeli society.

Kes Hadane reads from one of the traditional Ethiopian High Holiday Books, handwritten in Ge'ez, passed down through the generations. [WZPS photo]

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BLOWING THE SHOFAR

An Orthodox Jew blows a shofar after morning prayers at the Western Wall. The shofar is blown as a call to prayer during Rosh Hashanah which begins on Sept. 9. [RNS Photo/Reuters]

Women's roles declining in Israeli political life

By
CARL ALPERT

While much is frequently made of the fact that a woman, Golda Meir, served as prime minister of Israel, the simple truth is that the role of women in Israel's public and political life is actually on the decline.

At present, women comprise only 6.6 per cent of the members of the Knesset, the lowest since the creation of the state, and on the local government level the situation is not much better.

Aside from Meir, only three women in all of Israel's history have held cabinet posts, Shulamit Aloni, Shoshana Arbelli-Almoslino and Geula Cohen.

The Israel Women's Network, which serves as a political action group and lobby, declares that "the stark figures point to the deteriorating status of women in Israel," and they plan to do something about it.

The Network, and the section for women's studies at Haifa University, together with almost a dozen women's organizations, played host not long ago to a roomful of determined women who sounded a battle cry. "The men don't take us seriously? They will! They will!"

The trouble is that most political parties put a "token woman" on their lists, and then fill all the other positions with men.

Chana Herzog, of the Tel Aviv University sociology department, bemoaned the fact that women in Israel are not sufficiently competitive, aggressive, ambitious, serious or persistent.

Women have power they have never used, another voice declared, noting that more than 60 per cent of the staffs of health, education and banking are women. If they were to call a strike to enforce their demands for greater representation in political life, and if women were to suspend all the volunteer work which they carry on, the full weight of their influence would be felt at once.

Here was a roomfull of talented, well-educated, articulate women, analysing their problems logically and with clarity, but also with growing indignation.

Yael Rom, an unsuccessful candidate for mayor of Haifa and a leading figure in this movement, declared: "I am a woman, but I am also a citizen of Israel and pay my taxes, but I am not yet represented in the councils of administration."

Reference was made to the Norwegian Plan, which commits political parties in that country to ensure that women make up at least 40 per cent of their lists of candidates.

There was tremendous potential material in the room, but how many of them were prepared to enter the rough and tumble of political life?

When Rom complained to a political party leader regarding the paucity of women in the party councils, his reply was : "Show me the line of women waiting to come in."

L'Shanah Tovah

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Photographer died in 1944

B.C. Jew captured early life

By
MAURICE LUCOW

VANCOUVER —

Leonard Frank, the noted Jewish British Columbia photographer who died in 1944, obviously knew way back in the early part of this century, that a picture is worth a thousand words.

In An Enterprising Life, a slick coffee table book containing 200 of Frank's photos, you get a wonderful idea of what life was like on Vancouver Island and then in Vancouver during the 50 years Frank reigned as the top photographer in the province.

The book, released this year was published by the Jewish Historical Society of British Columbia with the assistance of the Canada Council and B.C. Lotteries.

The text is by Vancouver's Cyril E. Leonoff, a professional engineer and historian, who has had a lifelong love of the history of the Jews in Western Canada. He is a former Winnipegger who has lived for many years in Vancouver and is a descendant of a pioneer family which was part of a farm colony at Wapella, Sask. As a matter of fact, a grandfather, Edel Brotman (Leonoff's middle name is Edel) was the rabbi in Wapella. (One of the settlers was Ekiel Bronfman, whose offspring are still making a big impression on Canadian history).

Even though the Jewish Historical Society is the publisher, the book has no Jewish content. Rather, it records the early days and beauty of the province and, as Leonoff says in the foreword: "Throughout our (Canadian) history, society in general and Canadian government agencies in particular, have shown a sad lack of regard for what at last come to be recognized as 'heritage' values.

Historic landscapes obliterated

"What's more, the accelerating pace of development has, in many cases, obliterated historic landscapes, cities and works of man of a single generation. These sights can often now be regained only through photographs . . . The objective of the book is to reintroduce to the public the work of a photographer who so clearly and beautifully recorded 50 years of profound cultural change in all its dimensions."

Frank had an innate sense of history in the making, says Leonoff "and he was relentless in its pursuit." He photographed industry — mining, logging, fishing, transportation — ships, sailing vessels, railways and steam engines and the earliest motor cars. As the pictures show, he documented the construction of bridges, the development of harbors, the construction of important buildings throughout Vancouver; and he took pictures of the fast-changing landscapes of other centres such as Victoria, Port Alberni and Barkerville.

Frank photographed celebrities too — the Prince of Wales (who later became King Edward VIII and then the Duke of Windsor) while visiting Vancouver, pianist Serge Rachmaninoff and U.S. President Warren G. Harding who visited Vancouver in 1923 — just to mention a few.

Frank's photo of the Vancouver harbor entrance was used on a 50-cents Canadian postage stamp, chosen by the postmaster-general in 1938 from dozens of B.C. scenes offered by photographers.

Born in Germany in 1870, Frank left for North America when he was 22, arriving in San Francisco, where he spent two years before being lured by mining prospects to Victoria. He was set on making money in mining and went north on Vancouver Island to Alberni, where he opened a general store. Alberni had copper deposits and Frank, joined later by his brother Bernard, tried his hand at mining and finally opened a mine — but not until 1916.

However, Frank's father had been a professional photographer in Germany and Leonard, so the story goes, won a camera in a raffle and got involved in photography in Alberni. At some point, probably before the turn of the century, he started to devote full time to photography as a business.

He was a little guy, only 5 feet tall, but he was "tough as a piece of wire rope" as he lugged his cumbersome camera equipment in the rugged Vancouver Island country taking pictures.

To get better shots, he constructed a 10-foot-high tripod and developed a method to raise his camera to maximum height, then taking a picture with an extended shutter cable.

Although Frank never took a color photo — because color photography had not yet been invented — he was one of the first in the business to create and sell color-tinted postcards, which were printed in Germany from negatives which were hand-colored. He sold thousands of his scenic shots, especially through Cunningham Drugs in Vancouver, now part of Shoppers Drug Mart.

When infra-red photography was introduced, Frank made good use of the technique, which enabled him to take photos at night, and to reduce distant haze. One of his best infra-red shots was of Mount Baker, in Washington state, taken from a distance of 114 kilometres. He sold the picture to Toronto Saturday Night, which used it on the front cover in August of 1933.

Frank's fame grew and his pictures appeared in the National Geographic, Saturday Evening Post, New York Times, Christian Science Monitor and the Vancouver and Victoria newspapers. One of his pictures of the mountains guarding Vancouver harbor earned a two-page spread in the Vancouver Sun.

Vancouver's first synagogue

Although not involved with the Jewish community in the religious sense, Frank took photos of Vancouver's first synagogue, the first Jewish cemetery and the original Jewish Community Centre. Leonoff believes these are in the possession of the institutions, and they do not make up part of the extensive Frank collection which was purchased by the Jewish Historical Society of British Columbia in 1985 from Barbara Landauer, whose husband had taken over the photography business when Frank died.

The Frank brothers had not experienced anti-Semitism in Germany but during the Hitler regime, when they received desperate pleas for help from relatives in Germany, they used every connection they had to try and bring them over, but with no success. The relatives perished in the Holocaust.

Leonard died on Feb. 23, 1944 and his brother Bernard, a year later. They are buried side by side in the Schara Tzedeck Cemetery and their graves are marked by two boulder-shaped rough granite headstones.

The Frank brothers never married and Leonoff speculates that this was because they could never find girls of the Jewish faith, especially during their early years when they lived on Vancouver Island.

Cyrill Leonoff has given us a loving, fascinating account of Leonard Frank, and his obvious pride in Frank's accomplishments show through clearly in the 43 pages of text. The selection of photos is breathtaking in splendor.

Leonoff told The CJN he never knew Frank but inspiration for the book came from Allan Klenman, of Victoria, who as a teenager got to know Frank well. Frank used to let Klenman watch while he processed photos in his dark room in Vancouver.

In 1961, Klenman suggested to Landauer that the Frank photos be published in a book. However, the necessary funds were not available until 1985 when the historical society raised enough money to purchase the pictures. The book was finally published late in 1990.

It retails at $39.95 and can be obtained through the University of Toronto Press, 5201 Dufferin Ave., Downsview, Ont. M3H 5T8; or in Vancouver, Jewish Historical Society, 950 West 41st Ave., Vancouver V5Z 2N7.

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לשנה טובה תכתבו

לשנה טובה תכתבו

Former bomber joins in "trial" of Allied war efforts

By
VICTOR PERRY

Is it possible that an inmate of the Auschwitz death camp could survive to become a pilot and later chief of intelligence in the Israel Air Force? That a man who four times bombed a target 10 minutes flying time from that death camp would later become this same survivor's instructor in the Israel Air Force?

And is it likely that both would be living in Israel today and that recently they would testify together at a mock trial in Jerusalem accusing the allies of dereliction in failing to bomb Auschwitz during the Second World War?

I am that same person who bombed the target near Auschwitz, instructed that survivor of the death camp and testified at the mock trial held recently in Jerusalem to mark 50 years since the first inmates arrived at the death camp.

My first involvement in helping to prove this point occurred in Jerusalem in June 1981 at the World Gathering of Holocaust Survivors. In my capacity as spokesman for this historic event I encountered a BBC television crew which had come to gather material for a program they were preparing on why the allies had refused to bomb Auschwitz.

When I told them that I had four times bombed a target 10 minutes flying time from Auschwitz while serving as a navigator on a B-17 Flying Fortress bomber, they promptly invited me for a filmed interview. My testimony was vital, they explained, because one of the main excuses of the American and British high commands was that it was logistically too difficult to bomb the death camp.

My interview was not used in the subsequent telecast.

When the Jerusalem-based Lapid movement, which devotes itself to disseminating the lessons of the Holocaust, invited me to testify at their forthcoming mock trial I was only too glad to do so.

The request to bomb Auschwitz, presented repeatedly by American Jewish leaders and by Chaim Weizmann on behalf of the Jewish Agency for Palestine reached as high as Churchill and Roosevelt. It was turned down officially by the allied high command because the target was too far for allied bombers to reach conveniently, such a mission would be too dangerous, the attack would divert vital resources from the primary war effort, many concentration camp inmates would be killed and because such an operation could serve the Nazi propaganda machine.

One fact is not disputed. By the summer of 1944, when the Jewish requests for allied bombing were first made, the existence of the death camps was well known in the allies' top echelons. By then they also had aerial photos of Auschwitz, leaving no doubt as to its nature.

None of this information ever reached us at the operational levels in the American Air Force.

I remember, also, reading secret reports kept in an iron safe telling of allied parachutists who penetrated a German prisoner of war camp near Bucharest to help allied airmen escape from there. (I learned later that these were Palestinian parachutists, comrades of Chana Szenes.)

There was not a word about the death camps and the mass slaughter. Nor was Auschwitz ever mentioned in our early morning briefings prior to taking off.

At these briefings we were always given alternative targets to bomb in the vicinity of the primary target, should we miss it for whatever reason. At no time was Auschwitz given as a secondary target even though our group bombed the oil storage depots at Blechammer, some 40 kilometres from Auschwitz, on numerous occasions.

On one particularly cloudy winter day my crew and I were ordered, together with a large number of planes from the 15th Air Force, to bomb Blechammer. We were told that we would be flying singly instead of in the customary formations which was not possible because of the heavy cloud cover all the way to the target.

Radar pinpointed position

The mission was made possible by the recent development of a radar system which enabled us to pinpoint our position at any time. This was accomplished by scanning the ground with a special revolving radar antenna, placed in the B-17's lower ball turret, replacing the gunner and his twin machine guns.

A specially trained radar operator would give me "fixes" or readings of our distance and direction from outstanding landmarks along the way. I could then calculate precisely where we were.

Since we flew in cloud cover all the way I had to calculate the precise moment when we would reach our IP (the Initial Point, from which we would begin our unswerving bombing run of some 3 to 5 minutes to enable the bombardier to aim his Norden bomb sight on the target). If the view was clear he would aim it at a visible target. If not, he would aim with the help of a precalculated radar screen target pattern.

At a precise predetermined moment which I had calculated by dead reckoning methods, I gave the command to the pilot. "Four, three, two, one... now, turn to a heading of 90 degrees." And then, wonder of wonders, the clouds suddenly opened up and there was Blechammer below us.

As if we needed further proof, the black puffs of exploding shells began popping up, exploding all around us, accompanied by periodic pings as the shrapnel tore through the plane's fuselage. On such occasions I would double up in my flak suit to try and make myself as small a target as possible.

During this same period (September, 1944) we could hear British Halifax bombers taking off nightly from nearby airfields on supply missions to besieged Polish forces in Warsaw. The planes had to pass near Auschwitz on their way to Warsaw which was another 250 kms further north.

The British government insisted on dropping these supplies to the trapped Polish forces who had revolted prematurely against the Germans. The Russians, who were at the gates of Warsaw, intentionally delayed their assault in the hope that these forces, which were western oriented and anti-communist, would be eliminated by the Germans.

Zeev Londner (later Liron) who rose to become a full colonel and head of intelligence in the Israel Air Force, had been in Auschwitz for the last year and a half of its existence. This was the same period during which I had bombed nearby.

In his expert's testimony at the mock trial he claimed that allied bombers could easily have hit the crematoria or the rail line leading to Auschwitz had they so chosen. They could also have used the smoke from the chimneys of the crematoria as a marker, he testified.

Liron appeared in court wearing a hat and large sunglasses in order to hide his identity, since he has been engaged over the years in sensitive work which can still not be revealed.

Another witness, Daniel Hannoch, told how as a boy of 12 clearing the effects of gassed Jews, he heard allied bombers overhead. "We prayed that they would dive and throw their bombs on the crematorium, the gas chambers or the SS murderers and that we could escape under their fire. But they flew over Auschwitz and bombed other targets not far away . . . We felt that we were being deserted. Who cared that millions of Jews were being murdered and burned."

The prosecutor, attorney Arieh Barnea, who heads the Lapid organization which sponsored the trial, produced a number of American air force photographs showing four bombs falling on Auschwitz during an accidental bombing on Sept. 13, 1944. (This was the same day that I bombed nearby Blechammer, on my second mission there.)

The photographs were given to him by the Israel Air Force, which had received them from the American Air Force several years ago.

Defence attorney Dr. Katriel Ben Arieh, a military historian, contended that it would have been most difficult to bomb it without killing thousands of inmates. He also charged that the Jewish leadership had pressed the matter, too little, too late.

Prof. Shimon Shitreet, M.K., who acted as judge at the mock trial, ruled that "while one cannot view with indifference . . . the lack of more decisive and resolute action (by the Jewish leadership) at an early date, this leadership was not on trial."

Ultimately, he said, the allies were guilty of not fulfilling both moral and legal duties in refusing to bomb Auschwitz. Such action could be limited in the case in hand only by its feasibility which had been established at the present trial.

The writer is a former editor and long time newsman in Israel.

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לשנה טובה תכתבו

This past year has brought messianic age closer

By SHAMMAI ENGELMAYER

The Messiah tarried yet again in 5751. Even with a little more than a week to go, it is safe to say that we will probably have to wait a while longer.

It is becoming increasingly harder to deny, however, that the day looms within reach. Whether you believe in a mystical deliverer or interpret the messianic age as a time when the lion and the lamb live in peace and harmony with each other, clearly the dawn approaches.

No other year in the last two millennia has been so filled with signs and wonders and miracles. No other year has been so filled with the power of the prophetic dream: a world working together for its own betterment and dedicated to the principles of justice, kindness and charity decreed by its Creator.

True, we have a long way to go to achieve such a world. One need only walk down the streets of our cities and see the homeless sleeping in doorways or read of the crimes of the day to realize how far we must go. Yet, one need only look at 5751 to understand how far we have come since the shofar last heralded the start of a new year.

On the first of Tishrei, 5751, the world was poised for war against Iraq. Now it is poised on the brink of peace.

There were many miracles during the Gulf War: Thirty-eight Scuds launched against Israel, contributing to (but not alone causing) one death; blessed rain that could disperse deadly chemicals falling in the midst of a severe drought only hours before Saddam launched his first Scuds at Israel; winds that shifted suddenly as the ground war began, turning what was to have been one of the bloodiest engagements in history into one of the swiftest; a war that began 733 years to the day since Baghdad was attacked by the Mongols in 1258 and that ended on the day Jews the world over celebrate their deliverance from another mighty Persian Gulf potentate who sought to kill them.

Able politician

For nearly two decades Yasser Arafat has proven himself an able politician. But in 5751, Arafat's political acumen failed him. Arafat allied himself and the Palestine Liberation Organization he leads with the state terrorism of Saddam Hussein. The year ends with Arafat and the PLO repeating the performance by first supporting the coup d'etat that temporarily unseated Mikhail S. Gorbachev as president of the U.S.S.R. and then bemoaning its failure.

When 5751 began, that the Arab states, including Syria, would agree to discuss peace with Israel was as remote a possibility as freedom for the Baltic states. That Yitzhak Shamir and his Likud bloc would agree to a Middle East peace conference under international auspices was as remote as the possibility that the Communist Party would be dissolved in the Soviet Union.

Yet as 5752 nears, a peace conference is planned for October, the Baltic states are on the verge of freedom and the Communist Party is all but dead in the U.S.S.R.

For many of us, thank God, the world into which we were born came to an end in 5751.

That world began with the sun blotted out by an atomic cloud over Hiroshima and Nagasaki. We grew up praying for the strength of a single strand of hair as a nuclear Sword of Damocles threatened our destruction.

While we barely understood what was happening during the McCarthy era, there was no misunderstanding Nikita Khrushchev's boast that "we will bury you" or the meaning of the air raid sirens that cracked the air once a day. We chewed our nails to the bone as the Soviet Union and the United States faced off in Cuban waters in October 1963. Whatever the future relationship is between East and West, that world is no more.

For us, too, the world began with a cloud of an even darker kind. Hardly any of us lived in a family untouched by the Shoah; a grandparent, an uncle or aunt, a cousin, an entire branch of the family horribly murdered because they were Jews.

In the world of 5751, an endangered Jew almost certainly was a rescued Jew. The Jewish state that was only a dream when we were born reached into the bowels of the Soviet Union, Albania and Ethiopia to bring our brethren from slavery to freedom. It is even conceivable today to imagine that the Jews of Syria, Iraq and elsewhere will soon find their own vine and fig tree under the blue-and-white flag of Jewish nationhood.

Ironically, the euphoria so many of us feel today is not shared in the one community in which the coming of the Mashiach (Messiah) is considered an imminent reality rather than a theoretical possibility.

Throughout the year, the Lubavitcher chassidim their leader, Rabbi Menachem Mendel Schneerson, have awakened each morning expecting the Mashiach to have arrived.

In this, they were encouraged by the "yes he did, no he didn't" declarations of the Lubavitcher rebbe himself, whom many of his followers believe is the most likely person to be God's deliverer.

For many of these chassidim, the year 5751 will end in confusion, sadness and dashed dreams. Rather than the Mashiach they (and we) crave delivering them into the world that will be, helmeted and heavily armed riot police deliver them from the world that is outside their very doors. It is a world in which angry mobs of blacks, fueled by such publicity-seeking Jew-haters as the Rev. Al Sharpton, have used the accidental death of a 7-year-old to violently vent their frustrations.

And yet, the Lubavitcher rebbe's failed prediction nothwithstanding, can anyone be left who does not realize how extraordinary are the times in which we live?

God has done His part. He has set into motion the forces of redemption. Only deeds, not demands, will bring Mashiach now.

SHAMMAI (SHELDON) ENGELMAYER is the author of seven books and an award-winning journalist. This article originally appeared in The Jewish Standard.

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לשנה טובה תכתבו

Jobs not readily available

Israeli planners attempt to accommodate Soviet olim

BY ABRAHAM RABINOVICH

TEL AVIV (JPFS) — Unlike their predecessors who shaped the country's map 40 years ago, Israeli planners trying to determine today how to accommodate a million immigrants in five years will not get to point at an arid plain or rocky hill and declaim "Here shall rise a city."

The problems confronting planner Rafi Lerman in his Tel Aviv office as his team works on Israel's most comprehensive national plan since 1951 are of the same heroic proportions as those dealt with by Israel's first regional planners. However, those men had a territorial tabula rasa and a compliant Eastern immigrant population with which to sketch their vision of an ideally-planned country with a carefully-structured hierarchy of rural and urban settlements.

"Our nightmare," says Lerman, "is that the Russians may not want to stay in Beersheba and other places on the periphery where houses are being built for them and flood the center of the country where there would not be housing available." The ultimate nightmare is that the jobs necessary to support this immigrant population economically and psychologically will not be forthcoming.

Lerman's firm, guided by an interministerial steering committee, is drawing up for the National Planning Council an ambitious outline plan for the absorption of the current mass immigration in five years. The planners see the country's current population of 4.8 million growing in this period by 1.6 million of whom 1.2 million would be immigrants and the rest natural growth.

Unlike previous plans for population dispersal, the new plan deals not only with where the population would be housed but with the nitty-gritty of job creation as well. It also outlines a far-reaching renewal of the nation's badly lagging infrastructure, particularly transportation.

Sudden population spurt

Given the educational qualifications of the new immigrants and the reshaping of the Israeli economy along more technological and competitive lines, this sudden population spurt can spin Israel into a new economic orbit if things work out. If they don't - and this is partly dependent on international economic and political factors - the return to earth will be sharp and painful.

The impact of immigration on the job market is even greater than its impact on overall population figures, says Lerman. Because of the relatively small number of children among the Russian immigrants, the proportion of those seeking jobs is very high, close to 50 percent. In Israel today, there are some 1.5 million jobs and an unemployment rate of about 10 percent. In five years, there will be an additional 600,000-750,000 job-seekers on the market, half as many again as there are today. A challenge of these proportions would be stupendous even for a major economic power.

Under the plan presently being drawn up - its conceptual stage was approved last month by the National Planning Council - there would be a three-phased approach to the problem. Initially, jobs for the immigrants will have to be generated in the center of the country on the basis of existing capital; plants would lay on extra shifts.

In two or three years, this capital would be augmented by production of new lines, development of new markets, addition of new wings.

The planners, however, emphasise the third phase, which envisions the large-scale development of employment in the Negev and Galilee. "This will take five or six years but investments must begin now," said Lerman.

Population dispersal away from the coastal plan has always been the major flag flown by national planners in Israel. Today's planners want it too but for different reasons. "In the past, the idea was that settlement would determine the borders of the country," says Lerman. The government will have to make massive efforts if it wishes to offset the natural magnetism of the center by making the periphery attractive enough to hold an ambitious, upwardly mobile population.

Curb housing outlays

Particularly problematic is the Negev which has seen an unnerving outflow of population during the past decade. "A feeling developed there that only the unsuccessful remained behind," says Lerman. Galilee, because of its innate attractiveness and proximity to Haifa, is less of a problem.

It will be imperative for the government to initially curb housing outlays by building smaller apartments, says Lerman, in order to direct sufficient funds into a new national infrastructure to include roads, communications, sewage plants.

Beersheba is a major focus of the new plan. Its population of 120,000 would more than double and a passenger rail line to Tel Aviv, expected to begin operations within two years, will open the possibility of a 50-minute commute until new employment opportunities become available in the district itself.

Government incentives, a new infrastructure and a skilled population will hopefully draw firms to the area. It is the planners' hope that government and corporate branch offices will also be opened in the city to lend weight to its role as capital of the Negev. "Beersheba will be the fourth metropolitan area in the country," says Lerman.

Unlike the 1950s, when a score of development towns and hundreds of agricultural settlements were established in the country, the new plan envisions few new communities.

The major one will be the city of Modi'in between Jerusalem and Tel Aviv which will accommodate close to 250,000 residents. In Central Galilee, a town is planned at Zippori and one is being mooted for Western Galilee near Nahariya. The planners are also incorporating onto their map - "without any great enthusiasm," says Lerman - Housing Minister Ariel Sharon's plan for a string of settlements along the former Green Line in the center of the country, east of Tel Aviv.

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פֿון דר. פּרעד ווייַנבערג

כּפֿרות שלאָגט מען. מלקות שמייסט מען. צו תּשליך גייט מען אין מען וואַרפֿט. און על חטא קלאַפּט מען זיך.

די אַלע אַקטיוּוע פּאָלקס־מנהגים ביי יידן זיינען אין שטאַרקן קאָנטראַסט צו די שטילע שול־זיצנדע תּפילות און פּירונגען פון די ימים נוראים. ראש השנה און יום כּפּור איז אַ צייט פֿון בדיקת־הלב, זיך אַרייַנצוטראַכטן אין יעדן איינעמס לעבנס־וועג. טראָץ דעם איז איינגעוואָרצלט אין די פּאָלקס־מאַסן אַ נויטיקייט פֿאַר סימבאָלן אין פּיזישע מעשׂים. אַקטן צו פֿאַרשטאַרקן דעם טעאָרעטישן באַדייט פון די הייליקע טעג.

ערב יום כּפּור איז אַ מנהג צו שלאָגן כּפּרות. פֿאַר אַ מאַנספּערשוין נעמט מען אַ האָן און פֿאַר אַ פֿרוי אַ הון, מען דרייט מיט זיי איבערן קאָפּ און מען זאָגט „זה כַּפָּרָתִי", דאָס איז מיין כּפּרה, דאָס הייסט, אַז דער האָן וועט געשאָכטן ווערן און דאָס וועט זיין אַן אויסלייז פֿאַרן מענטש, וועלכער בלייבט לעבן. דעם האָן גיט מען אַלס צדקה צו אָרעמע לייט. מען זאָגט אויך — ביים דרייען איבערן קאָפּ מיט דער הון אָדער האָן — די תּפילה „בני אָדם". דערפון שטאַמט דאָס וואָרט וועגן איינעם וואָס איז אַן עם הָאָרץ — „ער קוקט ווי אַ האָן אין בני אָדם".

טראָץ דעם, וואָס דער מנהג פון כּפּרות־שלאָגן איז זייער אַן אַלטער, זיינען געווען רבנים, וואָס האָבן געהאַלטן כּפּרות פֿאַר אַן אַבערגלויבן, ר' יוסף קאַרו, דער מחבר פונעם „שולחן ערוך", האָט געהאַלטן כּפּרות־שלאָגן אַלס אַ נאַרישן מנהג.

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טראָץ דעם, וואָס די ימים נוראים זיינען פֿאַרנומען מיט נאָכטראַכטן זועגן דעם מאָראַלישן דרך פון מענטשן, פֿאָדערט אָבער די יידישע טראַדיציע ממשותדיקע אויסדרוקן צו פֿאַרשטאַרקן דעם תשובה־געפֿיל ביי יעדן ייד.

אַ גוט געזונט יאָר אייך אַלעמען!

bruestle

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High Holiday season a perfect opportunity to glance over books

By
LEILA SPEISMAN

TORONTO —

This time of year is great, isn't it? Holiday after holiday after holiday? Meal after meal after synagogue service after shopping after cleaning?

Well, once yontif is actually here, try to grab a few minutes here or there and glance over these books that have appeared recently.

You will be inspired, challenged, touched, and just plain entertained.

Akeres Habayis (Feldheim Publishers) is the third in a series of books by Toronto family therapist and consultant Sarah Chana Radcliffe offering a Torah approach to everyday life.

Previous books have dealt with the marital relationship and bringing up children.

Akeres Habayis, subtitled realizing your potential as a Jewish homemaker, offers a time management approach to running a busy household.

Although it concentrates perhaps too heavily on the large, highly observant family, there is much of use for others.

Especially helpful are her organizational hints for housekeeping, such as sample menu plans and cleaning charts, and suggestions for husbands and children.

Radcliffe also includes interviews with homemakers, indicating different approaches to problems, for instance, one shops with her children, one leaves them with her mother, one shops at different stores, one buys in bulk.

As always, Radcliffe's sense of humor lifts the mundane into the enjoyable.

Most of us can relate to the faith and trust in G-d evidenced by her quote "If Hashem wants the fridge to be broken right now the day before Yom Tov, I'm sure he has His reasons..." — even if we can't say it with quite the same sincerity she does.

An interesting cookbook is *Hi-Tech Jewish Cooking*, by Bonne Rae London (Shapolsky Press, 1990).

London uses the microwave, food processor, blender and crock pot to create mouth-watering dishes that even today's superbusy homemaker can manage.

Prepare orange-glazed duck in the microwave for Rosh Hashanah, then gird yourself for the Yom Kippur fast with parve peach whip.

Several dynamite children's books have appeared.

One of the most delightful (even for adults!) is *Jewish stories of fun and adventure starring Menschy the Clown and Chickenface and Noony, Foofy and Cooky* written and illustrated by David Sokoloff, published by Shapolsky Publishers.

Menschy the Clown and Chickenface, who is really a prince who got tired of putting on socks and eating with a spoon and decided to become a chicken instead, fight the evil Hotdogface, so that the people in a town he is oppressing can go back to doing mitzvas.

Noony, Foofy and Cooky, real names Nechama, Frayda and Chava, in true story-book fashion, use three wishes granted them, well, O.K., not by a good witch but by a kippa-wearing, bearded scholar, to defeat the Crooked King.

Of course, they are not afraid of the evil king, because "We are Jewish girls and we believe in G-d, and compared to G-d you are just a strange man in a funny costume."

Don't miss *No Dinosaurs in the Park* by Dorothy Joan Harris and Sylvie Daigneault (Scholastic Publishers).

Nice way to introduce religious tolerance

A little girl and her grandfather create their own magical world on a trip to the park.

And it doesn't matter a bit if no one else believes in it.

The Reform Curriculum Resource Centre of Union of American Hebrew Congregations, had the original idea of issuing *The How we celebrate coloring book*.

A reading club at the public library learns how Christians and Jews observe their special holy days.

A nice way to introduce the concept of religious tolerance to young children, although Judaism is restricted to Reform practices and Christianity to the mainstream, American version.

Torontonians Sarah Sommers and Anne Weisz have put out *Toronto for Kids, an activity book*. Not only does it talk about all the exciting attractions in the city, but kids can draw a dinosaur like you see at the Royal Ontario Museum, follow a maze at Canada's Wonderland, and look for anachronisms at Black Creek Pioneer Village.

A great introduction to Toronto for kids who often only think of going to Fantasy Island or cottage country.

****

Although not too much fiction crosses my desk, two dramatic works are there just now.

Richard Parrish's *Our Choice of Gods* (Birch Lane Press, 1989), follows a Jewish family through their horrendous experiences in the Holocaust to their lives as prominent Israelis in the new Jewish state.

At the same time, we see an Arab family, displaced from their ancestral home and becoming terrorist leaders in an attempt to reclaim what they see as their birthright.

Through their sons, the families' fates are tragically intertwined.

A fascinating, although somewhat disturbing read.

Of particular relevance in these terrifying days of child abductions, is Bernice Rubens *A Solitary Grief*.

A psychiatrist, bitterly disappointed when his only child has Down's Syndrme, refuses to see her.

Only when she is kidnapped does he begin to see her as a real, person, capable of loving and being loved.

Or does he?

****

As always, books on the Holocaust abound.

Don't they Knows the World Stopped Breathing? (Shapolsky Books, 1991) is Renee Fersen-Osten's poignant account of her childhood in France during the German occupation.

Hidden in a convent, then moved to a Jewish orphanage, she is finally reunited with her tragic ally changed parents.

Poems help capture the unhappiness of the little girl who holds on to her few possessions to remind her of how things used to be.

A slightly more upbeat book is Lisa Fittko's *Escape through the Pyrenees* Northwestern University Press, 1991.

Eager members of the Berlin left-wing intelligentsia before the war, Hans and Lisa Fittko become guides, helping Jews escape from France and assisting those hiding there get necessary documents, food and other necessities.

Although tinged with more than a little self-righteousness, one can throughly enjoy how they outfoxed, outmanoeuvered or just sidestepped the Nazis and collaborators.

****

Firefly Books has published the disturbing *Dare to Live; a guide to the understanding and prevention of teenage suicide and despair* by Michael Miller.

A topic no one likes to even think about, let alone take the time to read about, teenage suicide here is addressed, explained and even seen from the youngsters' point of view as an almost logical thing to do.

Miller offers ways to prevent suicide, in a non-judgemental, non-emotional, effective manner, with libreral use of case studies.

לשנה טובה תכתבו

Proclaim liberty throughout the land, to all the inhabitants thereof... Do not wrong one another, but revere your God.

LEV. 25:10 וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ

LEV. 25:17 וְלֹא תוֹנוּ אִישׁ אֶת־עֲמִיתוֹ

5751

Dear People,

I offer you a gift. I hope you will accept it. Linked with the gift is a burden. I hope you can handle it.

My gift is freedom.

It means that each of you can do just about anything — say anything, use, build, or destroy anything within your grasp.

But wait — I'm giving this gift to all of you, every woman, man, and child, every race and every nation.

Ah, you see the difficulty: if all of you are to be free, each of you will have to put limits on your own actions — otherwise you'll wind up with misery, crime, chaos, and tyranny. Everything you make will be broken; every place you go will be dangerous. Only a few will be "free," and they'll really be enslaved to their greed and their fear of everyone else.

That's the burden linked with the gift: self restraint.

I'm asking a lot of you. You have to make freedom work.

If unbridled greed is accepted as success, it isn't working.
If the earth is poisoned and its resources depleted, it isn't working.
If people are treated as sex objects, it isn't working.
If racial and ethnic hatreds are countenanced, it isn't working.
If people turn to drugs and alcohol, it isn't working.
If people cheat "because everyone cheats," it isn't working.

And if it isn't working, the responsibility to fix it belongs to every one of you. Unless all of you use your freedom with restraint, everyone's liberty will weaken and die. No one can be free alone.

This isn't going to be easy. But it will help if you remember that the world doesn't revolve around you. It will help if you remember who gave you this gift.

With love,

God

Of course this letter was neither written nor delivered by God. But if it were, would it change our world? Would it change your life?

At this time of year, when the shofar sounds freedom and calls us to examine our lives, The Jewish Theological Seminary of America wishes all the world a year of responsible freedom.

The Jewish Theological Seminary of America

Adath Israel Congregation
Adath Sholom Synagogue
Beth David B'nai Israel Beth Am
Beth Emeth Bais Yehuda Synagogue
Beth Sholom Synagogue
Beth Tikvah Synagogue
Beth Torah Congregation
Beth Tzedec Congregation
Shaar Shalom Synagogue
Shaareh Haim Congregation

Camp Ramah
The Jewish Theological Society of Canada

לשנה טובה תכתבו

Bukharan community outstanding in aiding Israelis

BUKHARAN COMMUNITY

From 1868 to the First World War, 1,500 out of the 16,000 people living in the Bukhara area emigrated to Jerusalem voluntarily and not as a result of persecution and pogroms. Here they established the Bukharim Quarter. After the Russian Revolution, between 1920 and 1930, some 4,000 Bukharan Jews escaped and fled to Israel via Afghanistan and Persia. About 800 of them were killed or died of starvation en route.

In Israel, the Bukharan community was outstanding in the assistance it gave to its members and to the Jewish community in Eretz Israel. In 1905, of the 125 students at the "Talmud Torah" (religious school), 95 were poor children from other communities whose expenses were covered by the Bukharan community. The teacher who had taught there for 20 years received a pension of half his salary from the community funds.

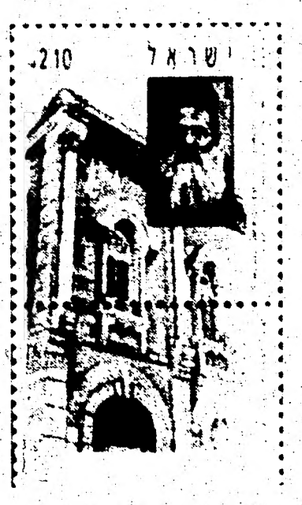
The Bukharan community not only provided for the children of the poor but also for other needy people. They built houses and shops for rent along Jaffa Road and donated funds for constructing orphanages and hospitals. Even as late as 1911, the hospitalization expenses of the poor were covered by the Bukharan community.

The Bukharim Quarter in Jerusalem

In 1890, seven members of the Bukharan community established the "Hovevei Zion," which founded the "Rehovot Ha-Bukharim" Quarter. Eighteen synagogues, a religious school, a house of study, two ritual baths and a market were built in the Quarter and trees and flowers were planted.

Between the years 1905 and 1908, two cowsheds for the production of milk products were built; cotton was planted in the community's fields and the Hebrew High School which numbered among its teachers future president Yitzhak Ben-Zvi and his wife, was established. In 1920, a factory for the weaving of Persian carpets, which employed 80 women, was opened.

The pièce de resistance of the Quarter was the



"Armon" (the palace) which was built by Isha Haim Hefetz and Elisha Yehudayoff in 1890-91 using local limestone and Italian marble with Italian-baroque ornaments. The "Armon" hosted many of the leading figures of the time.

Rabbi Shimon Hakham

One of the founders of the Bukharim Quarter was Rabbi Shimon Hakham, a great-grandchild of Rabbi Yosef Maman, the "Shadar" who travelled from Safed to visit the Bukharan Jews. He was born in Bukhara in 1843. His father, a religious scholar and a wealthy man, provided him with a very good education. He became a merchant and, like his father, also encouraged the teaching of religious studies to the poor and he founded a Talmud Torah for the needy.

HADERA CENTENARY

Hadera was founded in 1891 in the northern Sharon area by four Zionist groups of Russian Jews.

The land was swampy and infested with malaria which caused a high mortality rate among the pioneers and their families. It was thought at the time that the eucalyptus tree would dry out the swamps, so large eucalyptus groves were planted around the settlement. However, the trees did not help and the swamps were eventually drained by making canals.

An important landmark in Hadera is the K'han building. In this large sandstone farmhouse, Hadera's founders lived for six long years, before the Turkish authorities issued building permits for their homes. Today, the historical "K'han" museum of Hadera is located in the remains of the old building.

The name "Hadera" is derived from the Talmudic name "Gedera" and the Arabic "al-khadra" meaning green and referring to the green swampy landscape.

Today, the town has a population of 46,000 and is well developed with all the infrastructure of a modern city — public institutions, hospitals, schools and shopping centres. Situated between Haifa and Tel Aviv, Hadera serves as an important crossroads in the centre of Israel. Its railway station provides services for industrial, agricultural and passenger transport.

The stamp shows an illustration of Hadera with the symbolic eucalyptus tree. On the tab of the stamp appears Hadera's emblem with the eucalyptus tree, the remains of the K'han building, industrial structures, agricultural produce and a view of ships on the sea in the background.

RAHEL (1890-1931)

Rahel, pen name of Rahel Bluwstein, was born in Saratov in northern Russia to a family who emphasized the importance of culture, education, tradition and love of Zion. In 1909, she and her sister visited Eretz Israel and they extended their stay to one year.

Rahel fell in love with the land and became a pioneer, working on a farm, Kinneret, by the Sea of Galilee. In 1913 she went to Toulouse to study agronomy, intending to return to Eretz Israel to contribute to the development of modern agriculture.

When the outbreak of the First World War prevented her from returning to Israel she went back to Russia where she contracted tuberculosis. Returning in 1919, she settled in Kibbutz Degania 'A' but was unable to continue an agricultural life because of her illness. She had to spend the rest of her life in Tel Aviv.

In her poems, Rahel expressed the values of the Second and Third Aliyah, the waves of pioneering

[Cont'd. on page 13]

B'nai Brith Women of Canada
Wishes the Jewish Community a year of peace, health and happiness.

Gloria Levitt
National President

Marnie Collier
President, B'nai Brith Women's Council of Toronto

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לשנה טובה תכתבו

Lea Goldberg's stories still enjoyed by children

[Cont'd. from page 12]

immigrants who had laid the cultural, social and political foundations of the Jewish community of "Yishuv" and of the State of Israel. Her works express both a "Zionism of love" and a woman's love, together with the anguished cry of the individual protesting the bitter fate that sends him plunging from lofty heights to the depths of the abyss; from a happy childhood to an incurable disease and solitude.

Sixty years after her death, Rahel's poems can be heard on the radio and television as popular songs of Israel.

The stamp shows portraits of Rahel at different periods of her life. The tab shows a view of the Sea of Galilee, from the cemetery where she is buried.

LEA GOLDBERG (1911-1970)

Lea Goldberg was born in Eastern Prussia and spent her childhood in Lithuania. During the First World War, her family was forced to move from town to town to escape the pogroms inflicted on the Jewish people. This traumatic period in Lea's life was later reflected in her books and poems.

She arrived in Tel Aviv in 1935 where she worked as a schoolteacher and journalist. While working on the editorial staff of the daily newspaper "Davar," she joined a group of modernist writers, headed by the poet, A. Shlonsky and her poetry was published in their literary magazines.

The style of Goldberg's poetry is conversational and familiar. She wrote about childhood, nature and love in a direct and intuitive manner. Her poems reflect her insight and sensitivity to universal concerns.

Goldberg was also one of Israel's prominent children's writers. Israeli children, today, still enjoy her stories and poems. In 1952 she was invited to teach Comparative Literature at the Hebrew University and she continued teaching until the end of her days.

Goldberg also wrote literary and theatrical criticisms and translated many European classics into Hebrew, such as Tolstoy's "War and Peace" and several plays by Shakespeare. Her works are of major importance to the history of modern Hebrew literature. They have contributed to the establishment of modern Hebrew as a recognized literary language.

The stamp shows portraits of Lea Goldberg at different periods of her life. The tab shows a drawing by Lea Goldberg of the writer S. Y. Agnon and the poet A. Shlonsky.

SARAH AARONSOHN (1890-1917)

Sarah Aaronsohn was born and educated in Zikhron Ya'aqov. In 1914, her family arranged her marriage to Haim Avraham, a Bulgarian Jew, and they went to live in Constantinople. She greatly missed her family and her country and after a year she returned to visit.

At that time the "NILI" organization was being established to help the British capture Israel. Sarah joined her brother Aaron as one of the prominent leaders of the "NILI" organization and was involved in intelligence operations which provided information to the British in Egypt.

In October 1917, Ottoman soldiers reached Zikhron Ya'aqov and arrested many residents including Sarah. She was brutally tortured but disclosed nothing. She eventually put an end to her suffering by committing suicide.

The stamp shows portraits of Sarah Aaronsohn at different periods of her life. The tab shows the Aaronsohn House in Zikhron Ya'aqov, which today houses a museum dedicated to the "NILI" Organization.

ELECTRICITY IN ERETZ ISRAEL 1921-1991

These three stamps are dedicated to the commercial operation of the first unit in the Rutenberg power station and the inauguration of the 400KV electricity transmission system.

They show three power stations which represent infrastructure in Israel: the first power station in Tel Aviv (1923), the Hydroelectric plant in Naharayim (1932) and the Rutenberg power station (1991).

MOSAICS FOUND IN TZIPORI

Archeological excavations carried out at the ancient city of Tzipori (Sepphoris) have revealed a fifth century mosaic floor of exceptional beauty and interest. This floor has many references to the Nile River animals and features, a common subject for artists of the time. [IPPA photo]

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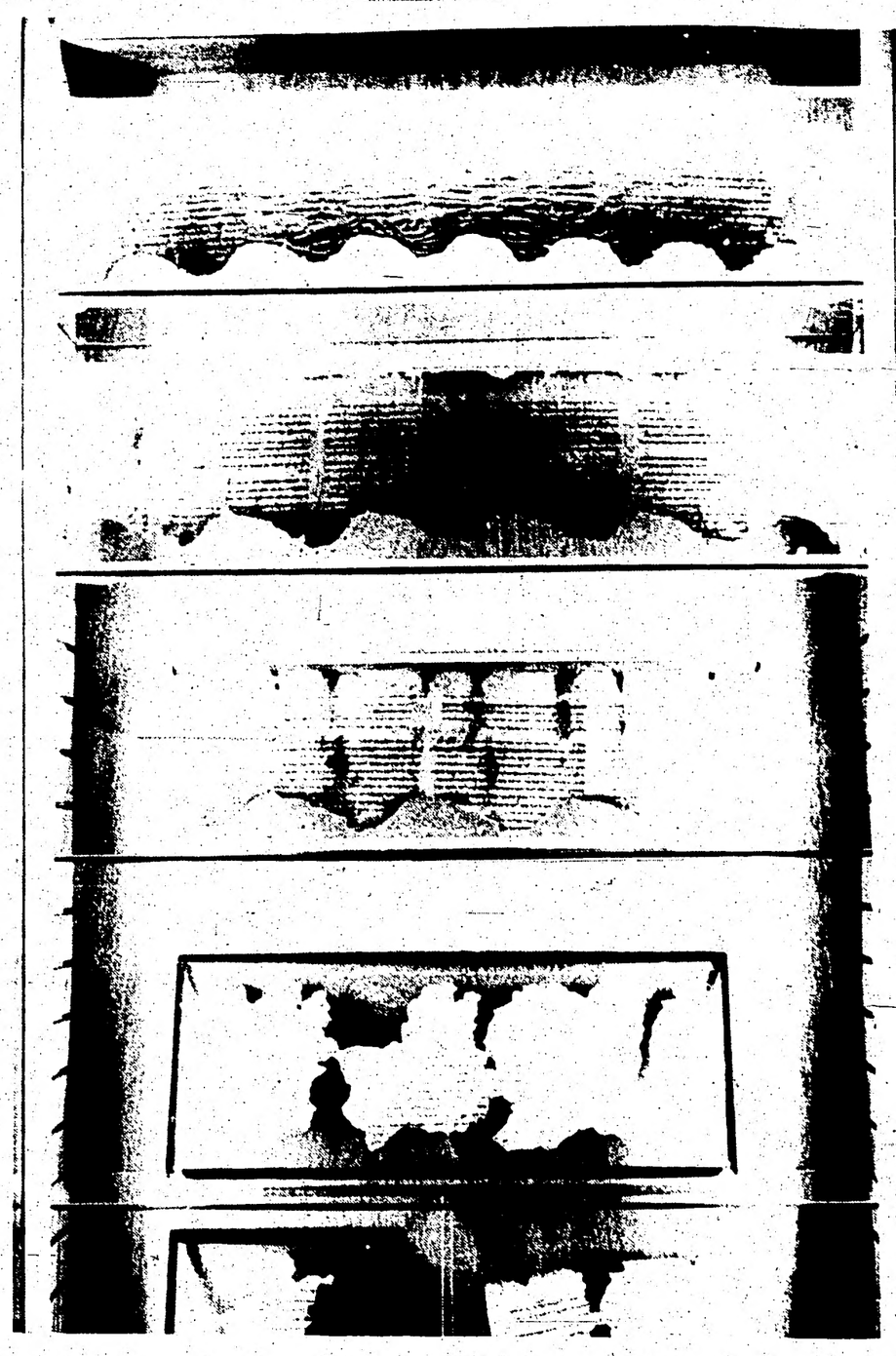

The Dead Sea Scrolls.

Dead Sea Scrolls find was almost unnoticed

By
EDGAR ASHER

JERUSALEM (IPPA) — It hardly caused a ripple in the air waves of Israel Radio. Barely a word was printed in any newspaper. A significant milestone in one of mankind's most precious treasures was ignored almost completely by the people who were the subject of its scholarship and tradition.

Recently, the Advanced Technological Institute in Zurich officially issued the results of a carbon 14 dating test that it had carried out on 13 tiny fragments of parchment. The fragments were from the Dead Sea Scrolls that had been purchased by Israel over several years from 1947 onwards by Prof. Elazar Sukenik and later by his son, Prof. Yigael Yadin.

Palaeography, the study of ancient handwriting, had established many years ago that the ancient texts, which included parts of the Torah, the book of Isaiah, psalms, documents and various other scrolls were written from 744 to 351 BCE. They were the oldest known texts of the Bible.

The scrolls, found in caves near Kumran along the north-west shore of the Dead Sea by Bedouin nomads, had originated from various locations along the western side of the Dead Sea. After much secret bargaining, money was raised to buy the scrolls and establish a centre in Jerusalem for their study and display.

The scrolls had been written by a devout Jewish religious sect named the Essenes. This group had settled in Kumran to preserve the Jewish tradition after quarrelling with the religious establishment in Jerusalem, whom they regarded as being lax concerning Jewish observance. They hid the scrolls from the Romans in inaccessible caves, with entrances on almost sheer cliffs alongside their settlement.

The scrolls show that the Bible scripts we have today are virtually the same as the scripts found by the Dead Sea.

Revisionist ideology

Christianity had based many of its tenets on the writings in the scrolls. It was due to religious revisionist ideology that many historians tried erroneously to date the writing of the scrolls well into the first century CE.

About 40 years ago, when carbon 14 testing was discovered, it was necessary to use and destroy large parts of documents in order to verify scientifically their date.

The Israel Department of Antiquities refused to allow such a treasure to be destroyed in order to confirm the findings of the palaeographers, as the scrolls were regarded as being priceless. It is only in the past few years that new techniques have been devised to carbon date objects using a minute piece of the original material.

A year ago, in collaboration with the Department of Antiquities and the Weizmann Institute of Science, 13 miniscule fragments were sent to Professor Willi Wolfli in Zurich to be dated in his laboratory. Documents that had been clearly dated by their text were used as controls.

The independent findings were little less than sensational. Twelve of the 13 fragments, whose identities were not known by the laboratory were confirmed as being as the palaeographers had declared. The 13th fragment was found to be two hundred years older than estimated.

The preliminary findings were made public on March 27 this year. Although much interest was shown by the archeological fraternity, it was all but ignored by the general press.

It did not need palaeographers or a world renowned physical laboratory to show the veracity of the Torah, particularly to a religious Jew.

However, the significance of such important research that once again underlines the depth of Jewish roots and heritage, as well as the connection to the land of Israel, cannot be ignored.

In any other country such profound confirmation of its very being would have caused more than a ripple in the air waves and its presses would have blazoned the results across its front pages. Perhaps the reason for Jewish reticence is that we are the People of the Book and find no reason to prove it to anyone.

לשנה טובה תכתבו

Aliyah affects Israel's economy

By
SIMON GRIVER

JERUSALEM (WZPS) — The number of immigrants arriving in Israel over the past 18 months would be the proportional equivalent of 18 million immigrants entering the United States or four million newcomers to Britain. It will come as no surprise, therefore, that Israel's unemployment figures have risen to a disturbing 10 per cent.

In the short term, Israeli economists believe that a paucity of jobs for immigrants will result in an economic crisis which will mean a general lowering of the standard of living.

On the other hand, some sectors of the economy are enjoying a consequent boom. Such is the case with the construction industry which has a record 100,000 building projects planned for this year. Hundreds of millions of dollars are also entering the country through funds raised in the Diaspora and in loans taken by the government. When the time comes to pay back these loans, the country will, hopefully, be reaping the benefits from the Soviet immigrants, over 50 per cent of whom are scientific and academic professionals and 25 per cent of whom have extensive technical experience.

Prof. Gur Ofer of the Hebrew University's Department of Economics, offers this sanguine assessment of the issue, having studied the economic performance of the 180,000 Soviet immigrants to Israel in the 1970s: "Within four years," he observes, "the average Soviet immigrant was earning more than the average Israeli."

These days, however, the problem is to create sufficient jobs for the large numbers of new job seekers. Finance Minister Yitzhak Moda'i has confronted the challenge with a five-year plan to create tens of thousands of new jobs through government investment in public projects. In a government committed to private enterprise and diminished economic interference, Moda'i has met stiff opposition from his colleagues.

Labor leader Shimon Peres, though, supports Moda'i's stand. "The notion that a market economy can absorb a mass immigration is a false one," Peres asserts.

But many, like Jewish Agency treasurer Meir Sheetrit, who represents the ruling Likud party, are not only against providing jobs in the government sector but all forms of welfare payments. "Immigrants should be forced to work in whatever jobs are going," he states. "Fifty thousand people are needed in construction and 30,000 in agriculture and yet everyone's complaining about unemployment."

Sheetrit is also critical of the government's absorption priorities. "Employment should have been taken care of before housing," he considers. "If people have jobs then they have hope. They may be living in cramped or inadequate conditions but in two to five years they know they will be able to afford something better."

Despite their high level of education, Soviet immigrants have been quick to heed Sheetrit's advice and accept whatever work is available, being conspicuous as street sweepers, security guards, at car washes, and on construction sites — often replacing Arab labor from the administered territories. Israel must currently have the best educated menial workforce in the world.

But clearly it is no long term solution to put experienced scientists and engineers to work as waiters and gas station attendants. A number of business "incubators" and special projects run by the Jewish Agency, Ministry of Energy and the Chief Scientist's office of the Ministry of Trade and Industry have provided investment funds for some of the most talented scientists.

Furthermore, tens of thousands of Soviet engineers, technicians and computer experts have found work in lower status positions than they enjoyed in the Soviet Union but with long term prospects of promotion, and many scientists have retrained as teachers.

The most vexing problem of all is that of immigrant doctors who comprise three per cent of Soviet newcomers. Israel already has the highest doctor ratio in the world and it is unlikely that all immigrants will be able to practice in Israel.

Lelah Olshenitzky (left), an engineer from Moscow, learns the art of preserving flowers from Gila Bar-Dayan. Having temporarily abandoned her engineering career, Lelah now works as a flower arranger in a Tel Aviv hotel. [WZPS photo]

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לשנה טובה תכתבו

Lightning airlift frees Ethiopians...

The Year 5751 in Review

Israelis responded to Scud attacks with courage fortified by humor. Several large billboards advertising a Tel Aviv puppet festival showed the puppet master wearing a gas mask, while the puppets themselves displayed the heads of targets in the image of Saddam Hussein. [IPPA photo]

[Cont'd. from page 1]

vene. Israeli Prime Minister Yitzhak Shamir did not budge from his position that the conference must be nothing more than a ceremonial opening for bilateral talks between Israel and its various Arab adversaries.

In July, Baker presented a peace plan which offered new concessions from the Arab world, in particular Syria's Hafez Assad. Bush and Soviet President Mikhail Gorbachev of the U.S.S.R. announced that they would co-sponsor an international peace conference. Israel agreed to attend on condition that Palestinian representatives not be residents of East Jerusalem or directly associated with the PLO.

Last November, 100 Ethiopian Jews, the first in five months to arrive in Israel, landed at Ben Gurion airport. Over the next four months, Ethiopian Jews arrived in Israel at an increased rate of about 1,000 a month, but in March, a sudden interruption in the flow aroused deep concern.

In May, as the government of Mengestu fell to Eritrean rebel forces, Israel made history with a massive, lightning airlift that carried some 14,400 beleaguered Ethiopian Jews from Addis Ababa to their ancestral homeland in a breathtaking 24 hours. Operation Solomon, conducted by the Israeli army in co-ordination with the Jewish Agency, the Foreign Ministry and other bodies, brought tears to the eyes of the thousands of Israelis who took part in the reunification of Ethiopian Jews with their 20,000 family members already in Israel.

The complex operation involved a total of 40 sorties of Israel Air Force and El Al planes. A world record of 1,080 passengers was reported on one Jumbo cargo jet. The airlift followed six months of planning and behind-the-scenes negotiations.

As Rosh Hashanah 5751 dawned, the number of Soviet Jewish immigrants to arrive in Israel topped 100,000 for the first time in a single calendar year, according to the Soviet Jewry Research Bureau of the National Conference on Soviet Jewry. In October, 20,324 Soviet Jews immigrated to Israel, a record number for the fifth consecutive month. In November, the previous one-day immigration record to Israel was broken when 2,500 Jews, almost all of them from the Soviet Union, arrived on a fleet of planes. Soviet immigration, which slackened during the Gulf war, picked up quickly after the fighting ended. As the year ended, the abortive coup in the Soviet Union gave fresh impetus to calls for support for aliyah.

The mass immigration of Soviet Jews is testing Israel's adaptability and capacity to absorb such large numbers of immigrants. Israel's Jewish population, put at four million, or 86 per cent of the country's total, has expanded with the influx of some 220,000 immigrants in the last year, most of them from the Soviet Union.

In November, Agudat Yisrael formally joined the Likud coalition, giving the government 66 out of 120 MKs and making it less vulnerable to the whims of small partners or individual MKs. This March, Knesset members voted to approve a $30.6 billion state budget (nine months to Dec. 31) which for the first time in Israel's history, allocates more for immigration than defence spending. In July, a draft law which would have permitted direct election of the prime minister died as the Knesset adjourned.

As the intifada entered its fourth year — with the PLO openly backing Saddam Hussein in the Gulf war — sympathy for the idea of a Palestinian state appeared to have cooled. Conversely, Israel's restraint in the face of missile attacks, renewed its prestige throughout the world.

But there were international protests against the growth of settlements in the territories. Some 104,000 Jewish settlers will be living in the West Bank by the end of this year, a 13.5 per cent increase over the population at the end of last year according to a report released by the West Bank Data Project. The estimate does not include East Jerusalem, which Israel annexed in 1967. The number of Jewish settlers in the Gaza Strip is expected to total 4,200 by year's end.

In July, Israel dismissed U.S. President Bush's latest criticism of its settlement policy, but welcomed his assurances that U.S. loan guarantees Israel is seeking will not be linked to the settlement issue. Bush repeated his view that planting settlements on disputed land is "counterproductive" to the peace process he is trying to set in motion in the Middle East.

Israel rejected as "totally unacceptable" a UN Security Council resolution condemning the Jewish state for the fatal shooting of 21 Palestinian rioters on Oct. 8, 1990 (Sukkot) on the Temple Mount in Jerusalem. A recent independent Israeli investigation said that the police had acted on the genuine belief that there was serious danger. Terrorist attacks on Israelis continued, with eight deaths between October and March. That month, four Israeli women were fatally stabbed and one was seriously wounded by an Arab man from the Gaza Strip. The assailant said he wanted to send a "message to Baker" who was to arrive the following day for talks on the peace process.

Rabbi Meir Kahane, founder of the Jewish Defence League and Kach Party in Israel, was gunned down in New York at a Manhattan hotel on Nov. 5. His funeral, in Israel, led to violent demonstrations and his successor, Rabbi Avraham Toledano, 33, vowed to continue his militant mentor's twin legacy of Jewish pride and anti-Arab agitation.

Haredi (ultra-Orthodox) circles played down comments by Rabbi Eliezer Schach of the ultra-Orthodox Degel HaTorah and Shas parties, who said that the Holocaust was caused by the Jewish people's drift away from religion, and warned the nation that unless it changed its ways, a new catastrophe might be unleashed.

A "culture clash" between religious and secular Jews flared up in June when Absorption Minister Yitzhak Peretz, an Orthodox rabbi, objected to the housing of some Ethiopian olim at "godless" kibbutzim. He claimed that these kibbutzim had enticed earlier immigrants from Arab countries away from Judaism.

* * *

As the Jewish year drew to an end, all eyes were on the Soviet Union. Incredulity at the news that Soviet President Mikhail Gorbachev had been deposed by a committee of eight turned to astonishment at the bungling of the coup leaders and admiration for the response of the Russian people, led by Russian federation leader Boris Yeltsin.

The World: Unrest and upheaval

In the aftermath of the aborted coup, hopes rose that Gorbachev's policies of perestroika and glasnost would continue to direct relations between the U.S.S.R. and the rest of the world. The effects of the recent upheaval on nationalism in the Soviet Union, on Soviet aliyah, and on the Mideast peace process will continue to unfold with the New Year.

The Soviet Union and Israel established full consular relations in January as a result of discussions between Israeli Foreign Minister David Levy and his Soviet counterpart at the time, Eduard Shevardnadze.

The Canadian Embassy in Moscow offered refuge to a Soviet Jew who wants to go to Israel. Dmitri Berman, 26, sought refuge Jan. 2, after Soviet authorities refused him an exit visa and threatened to retry him for a murder of which he had been acquitted. In July, Albert Reichmann of Toronto is reported to have intervened on Berman's behalf at a meeting with Soviet President Mikhail Gorbachev.

The Agudath Israel World Organization formally opened an office in Moscow at the end of February to further the Orthodox Jewish movement's growing number of projects there in the field of religious education and social welfare. A Reform congregation was also established in Moscow, but lost out to Lubavitch in a dispute over proprietorship of a synagogue. Reform congregations have also opened in Hungary, Czechoslovakia and Romania.

The first direct flight from Latvia to Israel landed at Ben-Gurion Airport in March with 130 tourists from the Baltic republic, including Riga mayor Andreas Rikamis, aboard.

Austrian Chancellor Franz Vranitzky broke with the past and on behalf of his country formally apologized for the role Austrians played in the Holocaust. The chancellor pledged to honor Jewish reparation claims, which have never been seriously addressed.

Invoking the Parliament Act for the first time in 42 years, the British House of Commons overruled the House of Lords to pass legislation allowing British courts to try accused Nazi war criminals living in Britain.

The Rt. Hon. Lord Jakobovits, recently retired chief rabbi of Great Britain, won the 1991 Templeton Prize for Progress in Religion.

France agreed to guarantee $50 million in loans to Israel to build 10,000 housing units for Soviet immigrants in Beersheba.

Forty-five years after the collapse of the Third Reich and the division of Germany, the unification of the two Germanys took place on Oct. 3. Shortly after, an outraged German Jewish community protested vigorously against a violent outpouring of support for neo-Nazis in Dresden. Four months after reunification, German voters participating in their first free election since 1933 gave Chancellor Helmut Kohl's conservative coalition victory in the election. On the eve of its formal dissolution as a state, East Germany finally jettisoned its policy on reparations and announced a readiness to recompense German Jews who had been persecuted by the Nazis.

Josef Schwammberger, the first Nazi war criminal to be tried in united Germany, was charged with personally murdering at least 45 people and with complicity in the murder of 3,377 others, most Jewish. Evidence introduced by the prosecution indicated that Schwammberger, who lived under an assumed name in Argentina for 42 years, may have a Jewish ancestor.

Although New Zealand does not have criminal legislation allowing the prosecution of Nazi war criminals, the government recently established a special investigation unit to examine allegations that some may be living in the South Pacific nation. Material was submitted by the Simon Wiesenthal Centre in March 1990 which included a list of 41 names of suspected war criminals. A published report indicates that government officials favor extradition or deportation as legal remedies if war criminals are found.

In an unprecedented move, Poland's Roman Catholic bishops issued a document condemning anti-Semitism, acknowledging that some Poles had helped Nazis to kill Jews during the Second World War.

The official visit of Polish President Lech Walesa to Israel last May was the first by a Polish head of state and a landmark in Polish-Jewish relations. Addressing the Knesset, Walesa apologized for historic Polish anti-Semitism and asked for forgiveness. Fittingly, Prime Minister Yitzhak Shamir, himself a Polish Jew, accepted Walesa's apology.

In Romania, the Jewish Agency reopened its office in Bucharest, shut down during 40 years of Communist

[Cont'd. on page 17]

לשנה טובה תכתבו

...as religious rulings affect practices

The Year 5751 in Review

[Cont'd. from page 16]

rule. B'nai Brith Canada asked the Romanian government to negotiate a memorandum of understanding with Canada that would allow war crimes investigators to gather evidence in Romania.

Leaders of the World Sephardi Federation accompanied Nessim Gaon, president of the federation, to Spain where Crown Prince Don Felipe, son of King Juan Carlos, presented him with the Concorde Prize, the Spanish "Nobel Prize." The prince expressed his apologies and regret for the actions of his ancestors in expelling the Jews of Spain in 1492.

Shadows, a 35-minute film produced and directed by Toronto actress-writer Cayle Chernin in conjunction with Canadian Syrian Jewry activist Judy Feld Carr, drew attention to the plight of the 4,300 Jews who remain trapped in Syria. It was shown on Israel TV on Tisha b'Av. The Syrian Jewish brothers Eli and Selim Swed, who have been imprisoned without charge since November 1987, were sentenced on May 21 to six and a half years in jail and more Jews have been arrested.

An Egyptian court sentenced a young border policeman to 12 years in prison for killing five Israelis and wounding 25 others in a highway ambush just inside Israel's border with Egypt last Nov. 25.

In the United States, the strong showing of former Ku Klux Klan leader David Duke in the October race for one of Louisiana's U.S. Senate seats caused concern. Expected to take 20 to 30 per cent of the vote, Duke walked away with 44 per cent against three-term Democratic incumbent J. Bennett Johnston.

The U.S. Senate voted 92-8 in April to provide Israel with $650 million in additional aid to offset added defence-preparedness costs during the Gulf War. In June, the United States decided to finance 72 per cent of the second stage development costs of the Arrow antimissle missile, provide Israel with 10 more F-15 jet fighters and store American weapons worth $200 million in Israel.

Allison Atlas, the 21-year-old leukemia patient from Bethesda, Md., whose need for a bone marrow transplant launched a worldwide, but unsuccessful, search for a donor, was released from hospital on Feb. 20, after receiving a tissue transplant from her mother. Although she developed Graft Versus-Host (GVH) disease and has had ongoing treatment for that complication, she has returned home.

The blue and white Israeli flag is raised Jan. 3 in the Soviet capital as the Israeli consulate opens for the first time since the Kremlin severed ties with the Jewish state in 1967. [RNS Photo/Reuters]

Tourists gaze at the main hall at Ellis Island where millions of new immigrants were processed into the United States. Ellis Island has been reopened to the public as a museum. Some 40 per cent of Americans trace their foreparents back to this gateway. [RNS Photo/Reuters]

Two decisions made this year in the United States will affect Jewish religious practices throughout the world. The 32-member executive council of the Cantors' Assembly of America passed a motion to admit qualified female cantors to the organization. The issue caused a split in the organization. The Rabbinical Council of America, an Orthodox group, ruled that organ donations from brain-dead patients are permissible and even, in cases of pikuah nefesh (to save a life) desirable. This ruling has been hotly decried by Agudath Israel.

Despite efforts by the State of Israel, Jewish Diaspora communities and some governments to stamp out anti-Semitism, incidents of violence committed against Jews, synagogues and Jewish organizations around the world were the highest ever recorded, according to reports presented to the Israeli cabinet and B'nai Brith surveys.

In Argentina, the Jewish community expressed alarm at an escalating campaign to establish a neo-Nazi party. In June, a federal judge ruled against a party official's request to register the Workers' National Socialist Party, with the swastika as its symbol.

A delegation of Australian Jews representing every state reported that 130 anti-Jewish incidents, including firebombings, had taken place within a 10-month period.

Nelson Mandela, the deputy president of the African National Congress in South Africa, likened Israel to a "terrorist state" and reiterated his often expressed solidarity with the PLO during a three-day visit to Australia.

[Cont'd. on page 18]

Transitions

Composer **Leonard Bernstein** died in New York on Oct. 14 at the age of 72.

Marvin Gelber, 77, a member of Parliament for York South in the Pearson government, (1963-1965) died Oct. 4 in Toronto after a lengthy illness. During the 1960s and '70s, he was on occasion a delegate to the United Nations General Assembly; in 1967, he headed the Canadian mission to UNESCO at Geneva and he served as president of the UN Association of Canada from 1954 to 1957. He was president of the Art Gallery of Ontario from 1974 to 1976.

Sports personality **Ben Hatskin,** who had been in ill health since a stroke confined him to a wheelchair seven years ago, died in Winnipeg on Oct. 18 at the age of 73. He was one of the first Canadians to go to an American university (Oklahoma) on a football scholarship. He brought hockey to Winnipeg and in 1972, was one of the three founders of the World Hockey Association.

Jacob Lowy, a multimillionaire Montreal businessman who considered his greatest material possession his collection of rare books, died at the age of 82, after a lengthy illness. In 1977, Lowy, a bibliophile of international reputation, donated several thousand volumes of rare Hebraica and Judaica dating back as far as five centuries to the National Library of Canada.

Only 24 hours before he was to celebrate his long-delayed bar mitzvah, oil magnate **Armand Hammer** died at the age of 92 on Dec. 10, at his Los Angeles home. Hammer served as liaison between American and Soviet leaders and in deepest secrecy, between Israeli leaders and the leadership of the Soviet Union.

Communal leader **Stephen Berger,** who suffered a major stroke five years ago, died in Toronto at the age of 90. Berger, a past president of the United Jewish Welfare Fund, was active in many Jewish communal organizations including the United Jewish Appeal.

Ben Milner, 73, of Montreal, a feisty founder and leader of Canada's Zionist Revisionist-Herut movement for 35 years, was buried on Jerusalem's Mount of Olives after a protracted battle with cancer.

Col. Yehoshua Bar-Am, known as "Mr. Israel," a representative of Keren Kayemeth, died suddenly in Toronto on Feb. 7 at the age of 60. He was completing his final year as a shaliach for the Jewish National Fund.

Nina Cohen, a long-time Jewish communal leader in the Maritimes and a former national president of Hadassah-WIZO of Canada, died in Toronto in March at the age of 84.

Yosef Tekoah, chancellor of Ben-Gurion University of the Negev and a former longtime Israeli representative to the United Nations, died of a heart attack in New York in April at the age of 65.

Henry Kreisel, whose 1948 novel *The Rich Man* broke new ground in Canada, died in Edmonton at the age of 68. Kreisel was interned in England and later in Canada during the Second World War. His books, including *Betrayed* (1964) were powerful novels exploring the lives of wartime European immigrants.

Senator David Croll, a trailblazer reformer and dean of Canadian parliamentarians, died in June in Toronto at the age of 91. Senator Croll had a hand in virtually every piece of important social legislation passed in Canada over the past 60 years. A practising lawyer in Windsor, he entered politics in 1930 and became the first Jewish mayor and youngest mayor of any Canadian city at the time. He was a lieutenant-colonel in the post-war military government, serving in Holland. He was elected provincially to the seat of Windsor-Walkerville in 1934. He became the first Jewish cabinet minister in any Canadian government and subsequently won the Jewish working-class riding of Spadina in 1945. He was appointed to the Senate in 1955; last March, on his 91st birthday, Senator Croll was made a Privy Councillor.

Community leader **David Peters** died in Toronto at the age of 79. His father, Rev. Shimon Petegorsky, lived in Ottawa and was spiritual leader of Kingston's Jewish community for 11 years. Peters practised law in Toronto's east end and was active in many Zionist organizations.

Isaac Bashevis Singer, winner of the 1978 Nobel Prize for Literature, died in Miami on July 24 at the age of 87. His Yiddish prose put the world of Eastern European Jewry, both religious and profane, on the world's literary map. His popularity grew through films adapted from his novels, *The Magician of Lublin*, *Yentl* and *Enemies: A Love Story*.

Anti-Semitism in Germany was in the forefront again when neo-Nazis marked the death of Hitler's deputy Rudolf Hess in August with fascist salutes and demonstrations. [RNS Photo/Reuters]

לשנה טובה תכתבו

Communal groups slash budgets...

The Year 5751 in Review

[Cont'd. from page 17]

In January, Itzhak Shelef, 54, was accredited as Israel's 12th ambassador to Canada, succeeding Israel Gur-Arieh.

As war raged in the Persian Gulf, Canadian Jews demonstrated their solidarity with Israel at overflow rallies and through contributions to the emergency cash drive launched by the United Jewish Appeal. In an unequivocal statement of policy, the office of the Minister for External Affairs said that Canada would not accept linkage of the Palestinian issue with the Iraq war despite Hussein's efforts to tie the two together. The Canadian reaction to Iraq's attacks on Israel was swift, with federal and provincial leaders condemning the unprovoked aggression.

Canada: Iraqi attack condemned

Following the coalition victory, Prime Minister Brian Mulroney announced that Canada would push for an international conference to resolve the Arab-Israeli conflict. External Affairs Minister Joe Clark, during a brief Middle East tour, called a territories for peace agreement essential to a resolution of the conflict. .

In April, Barbara McDougall, who represents St. Paul's riding in Toronto, replaced Joe Clark in the high-profile position of Secretary of State for External Affairs. Clark, whose direction in Canada-Israel relations was sometimes viewed with alarm by the Canadian Jewish community, became responsible for constitutional affairs and Canadian unity.

Canadian Jewish Congress established a national unity committee, and CJC Quebec region made a submission to the Belanger-Campeau Commission on the future of Quebec.

Jewish communal organizations throughout the country tightened their belts and slashed their budgets as they experienced shortfalls in their local fundraising campaigns, attributed to the flow of money to Operation Exodus and the economic recession.

A study conducted by the McGill University School of Social Work, with funding from the Council of Jewish Federations, revealed that 50,000 Canadian Jews, or one out of six, live in poverty.

In November, the Supreme Court of Canada gave Toronto Holocaust-denier Ernst Zundel permission to appeal his conviction and nine-month jail sentence on a charge of publishing lies about the Holocaust. The decision was based on a constitutional issue and not the contents of Zundel's writings. In March, during a visit to Germany to attend an international rally of neo-Nazi activists, Zundel was arrested in Munich on libel and slander charges relating to the publication and distribution of hate propaganda denying the Holocaust. He was freed after spending six days in jail and being fined 31,500 marks (about $20,000).

Ernst Zundel — still in the news.

In a landmark decision last December, the Supreme Court of Canada upheld the constitutional validity of Canada's anti-hate legislation. The High Court ruled by a 4-3 margin that while the anti-hate law violates the right of free expression, the infringement is justified in a free and democratic society.

Last spring, copies of a Ku Klux Klan publication were distributed to homes in the Eastern Townships communities of Ogden and Stanstead East. When a subsequent issue was circulated in the western suburbs of Montreal in July, the publication was banned by Canada Customs and Quebec Justice Minister Gil Remillard ruled that the material constituted hate literature under the Criminal Code.

The decision of Alberta's attorney-general to retry former Eckville school teacher Jim Keegstra on hate literature charges was upheld by the Supreme Court of Canada in a decision rendered in August.

War crimes prosecutions in Canada appear to be stagnating. Following the 1987 amendment to the Criminal Code, which allows persons to be tried in Canada for war crimes, only three people have been charged.

The May 1990 acquittal of Imre Finta on charges relating to the deportation of Jews from the southern Hungarian city of Szeged in June 1944 has been appealed to the Supreme Court. The prosecution of Renfrew resident Michael Pawlawski over alleged crimes in Nazi-occupied White Russia has bogged down over the prosecution's request to send a commission to Russia and Germany to gather evidence. The Ontario Supreme Court's decision to refuse such a commission has also been appealed to the Supreme Court. And in March, a lawyer for the Justice Department's war crimes unit told the Ontario Court of Justice that there was insufficient evidence to proceed against Stephen Reistetter, of St. Catharines, Ont., on charges in connection with the 1942 deportation of 3,000 Jews from the Slovakian town of Bardejov.

Nevertheless, and in spite of an abrupt cancellation of a June meeting between federal Justice Minister Kim Campbell and Canadian Jewish Congress officials when CJC alerted the media, Prime Minister Brian Mulroney gave his personal commitment that the war crimes issue is still an important concern for his government.

In Moncton, the public inquiry into the actions of the District 15 school board which employs teacher Malcolm Ross got underway in December. Ross has written several books which either question the Holocaust or allege the existence of a world-wide Jewish conspiracy.

The Beth Israel Synagogue in Halifax celebrated its 100th anniversary at

[Cont'd. on page 19]

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May 5752 bring peace and prosperity to Israel and to the many thousands of olim who are celebrating this Yom Tov in their homeland.
May the New Year bring an era of peace throughout the world and may Jews everywhere live in freedom and security.
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לשנה טובה תכתבו

...as Jews make name for themselves

The Year 5751 in Review

[Cont'd. from page 18]

a three-day fete the weekend of Oct. 26th.

Five teenagers were convicted and sentenced to 35 hours of community work, seven hours getting to know the Jewish community and one year's probation in connection with a series of physical confrontations with Chassidim in Outremont on Oct. 26.

The appointment of Montreal's Dr. Victor Goldbloom as commissioner of official languages was lauded by Jewish community officials. Goldbloom supported Bill 22, the Liberal government's 1977 law making French the official language.

When Parti-Quebecois leader Jacques Parizeau met with Jewish community leaders in July, for the first time in three years, he made it clear that he would settle for nothing less than separation. The Parti-Quebecois chief said that the Jewish community (which took a pro-federalist position before the Belanger-Campeau commission), like any community with deep roots in Quebec, has the right to declare itself "de vielle souche" (of old stock) and remains a welcome part of Quebec life.

A three-day United Nations conference of non-governmental organizations (NGOs) on the Palestinian question, held in Montreal at the end of June, called on member NGOs to boycott all Israeli products and services. Svend Robinson, the New Democratic Party's outspoken foreign affairs critic, accused Israel of contempt for international law and violations of human rights.

In March, the Ontario Court of Appeal reinstated the province's Sunday shopping law. Although the doors slammed shut on wide-open Sunday shopping, Sabbath-observant Jewish retailers have the right under the law to open on Sundays with no restrictions on store size or number of employees.

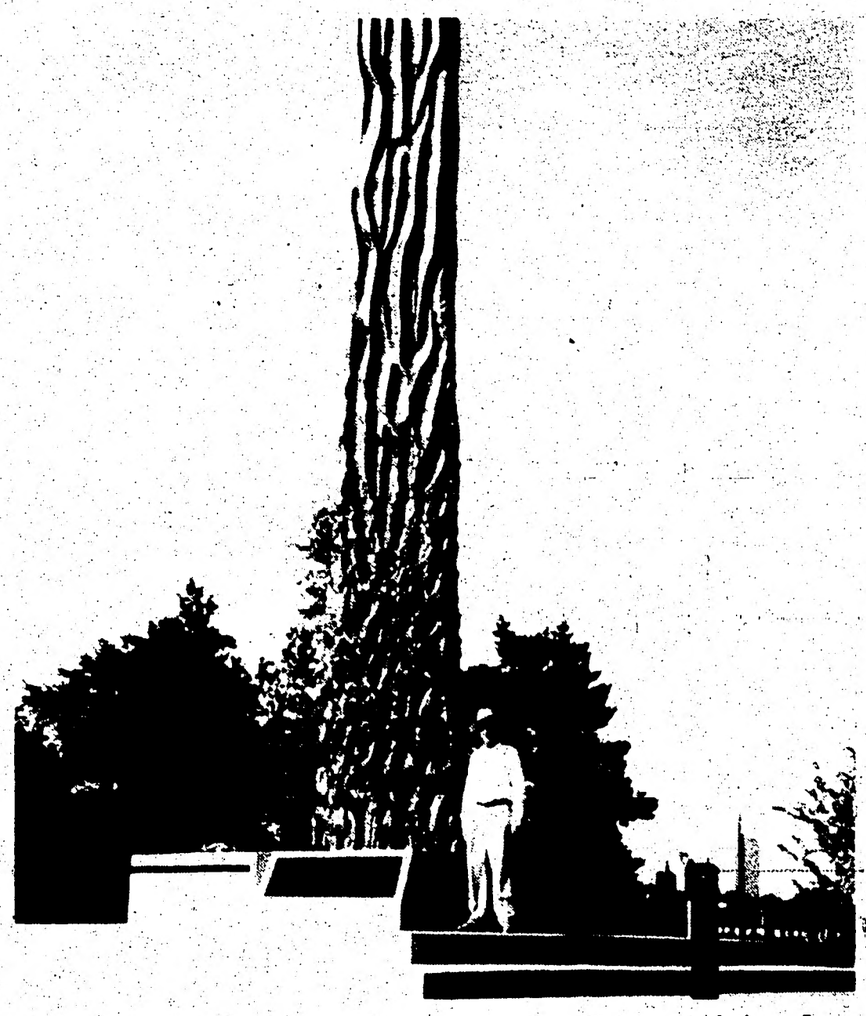
Also in March, Yasser Hijazi was sentenced in Israel to life imprisonment for the murder of Willowdale teenager Marnie Kimelman, killed July 28, 1990 by a bomb blast while sunbathing on a beach in Tel Aviv.

In April, an investigation ordered by Premier Bob Rae found that the Ontario Science Centre had violated the province's Discriminatory Business Practices Act by signing a contract with the government of Oman which acceded to the Arab boycott of Israel.

In an effort to end an identity crisis, the Toronto Jewish Congress, a distinct entity from Canadian Jewish Congress, changed its name to the Jewish Federation of Greater Toronto.

On July 1, Rose Wolfe, whose communal activities include Canadian Jewish Congress, Mount Sinai Hospital, Lester Pearson College of the Pacific, and being a director of The CJN, became the 29th chancellor of the University of Toronto. She has been a member of the U of T governing council and president's committee and a director of Banting Research Foundation.

After months of adjournments and legal argument, Patti Starr, the former head of the National Council of Jewish Women of Canada, Toronto section, was convicted on six counts of violating provincial election expenses laws and acquitted of four others; in July, Starr pleaded guilty to one count



Artist Ernie Rabb stands before his monument to Holocaust victims, Jewish resistance and partisan fighters, Allied military personnel and the Righteous Among Nations. The bronze obelisk, several years in the making, was unveiled in July in Earl Bales Park in North York.

each of fraud and breach of trust in connection with a provincial grant to the section and was sentenced to two concurrent six-month jail terms. She was released in August. In May, all charges against the NCJW Toronto section and against a separate charitable foundation related to NCJW were withdrawn.

The Hamilton Jewish Community Centre, the oldest Jewish community centre in Canada, celebrated its centenary last fall.

For the first time in its 57-year history, Ottawa's Vaad Ha'ir was headed by a woman, Dr. Maureen Molot. And Congregation Beth Shalom celebrated its 100th anniversary.

At the beginning of 1991, Canada's first Holocaust memorial to be erected on public property was unveiled on the grounds of the Manitoba Legislature in Winnipeg.

A decline in student enrolment over the past few years and a tight financial situation forced the Torah Academy, a Winnipeg Jewish day school, to close its doors.

In Calgary, complaints were filed against Alberta white supremacists, including Terry Long and his Aryan Nations organization, after a rally near Provost, Alta. last Sept. 8.

Following an attempted fire-bombing of the Memorial Chapel (the chevra kadisha building) on March 5, Calgary police stepped up security at Jewish facilities.

At its fall 1990 convention, British Columbia Social Credit party delegates dumped the contentious clause in its constitution calling for adherence to "Christian principles," which was replaced by "recognizing the supremacy of God and the rule of law."

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לשנה טובה תכתבו

Danny AvRutick

Business forces performer to question his values

By
DANNY AVRUTICK

I do juggling, music and clowning, mostly on the streets and in front of cafes in France and Germany and other countries. Last autumn I agreed to do a performance for a commercial enterprise in a small town in Holland. I faced a conflict when I found out a week before the date that this was also Yom Kippur.

I don't really follow Jewish customs, and my relationships and friends are mostly Christians. Though I try to observe the important holidays of the year, I often miss them due to being so out of contact. Yom Kippur, I do try to observe, and for better or worse I had now found out the date and could not ignore it.

So I called the organizer to see if the date could be changed. My intention, courageous or cowardly, was to back out if this was not possible.

As it turned out, this was also the day of the village festival. I was so swept up by the enthusiasm of the organizer that instead of following through with my intention to withdraw from the agreement, I went ahead and confirmed the details of my participation. The organizer generously offered to pick me up at the station.

As my breath and head said "yes-yes" I felt my guts and lower organs separate and sink off downward leaving my heart torn and abandoned in the middle.

I had naively attempted to explain to the organizer that there were probably other Jews in the town and he really didn't want to have the festival on Yom Kippur, but it was too late and he was oblivious. After cheerfully saying thank-you, goodby and hanging up I sank back into my gloom and torment.

I was trapped in the pit with no way out. Plunged in the painful loneliness of being neither a Jew nor a Christian, or perhaps both. Yet still a strong and clear principle remained, though it might seem irrational and hypocritical from an outside point of view.

To be drawn into acting against this deep principle would erode whatever meaning that was left in my life. Then again my commitment to this organizer and event was also important to fulfil, and if I didn't observe the Sabbath or the other hundreds of customs and commandments, what difference would one little Yom Kippur make?

Yet somehow it seemed all the more vital to at least be true to the minimum commitment to tradition and God that I had chosen to follow. If I put making money and work before even this, what self respect would remain?

Being a scroungy street player over these last 20 years has often enough put me in stark confrontation with this question of dignity and self-worth and conditioned me to simple indifference of what other people think. This however was deeper. Scraping up money by passing the hat for a living makes it so much more difficult to turn down a well paid job.

I remembered that Yom Kippur 25 or 30 years ago when Sandy Koufax didn't pitch for the Dodgers in their first game of the World Series. But he was paid anyway: it was in his contract and he could always start the second game.

In the agonizing 20 minutes after this phone call I thought of death and the "judgement day." I thought of my late grandparents contemplating my endless list of unkosher activities from on high and finally saying, "Well, at least there was that gig he turned down on Yom Kippur!"

The messages and feelings grappled. Who to obey, who to betray — the voice of the spiritual past, or the demand of the material present. Finally I called the organizer back. Shaken and humiliated, I backed out of our agreement.

He was shocked and disappointed and had no idea of what it was all about. I tried to explain to him that it wasn't like not wanting to work on Christmas. There was just something dark and disturbing about doing my clown-juggler act in front of his supermarket on Yom Kippur.

I've come to understand something more about what it means for me to be Jewish.

When it comes down to it, you are capable of giving first importance to the spiritual, over the material; and that is where our strength lies. In growing up we are required to refuse that hamburger or miss that ball game.

We are constantly aware of examples of greater and lesser willingness and commitment to put the invisible laws of conscience and God before more immediate self-serving and profitable activities.

From this we draw our true wealth and strength and security. In all fairness these same ideals are present in the other religions I've become familiar with, and the same positive results are developed by their sincere practice.

Being Jewish in alien cultures with no family or community to share it with has kept these ideals and effects sharply in focus for me.

When I think back I still feel terrible about this experience. The case will have to rest with God, and I should at least invest in a Jewish calendar.

A s . . .

The Atteslander Families

Wish all their relatives and friends a peaceful, happy and healthy New Year.

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam and Esther Alspector

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Eddie, Sandra, Rebecca & Marci
Robbie & Orly
wishing our family and friends a Happy and Healthy New Year

Ralph & Faye Arnold

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nathan & Rina Arback

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Paula Adler Helena, William & Mae Adler and Family

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Best wishes to our parents, grandparents, family & friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Sam Akierman & Norman Helen & Howard Vanderheym Debbie & Larry Buchbinder & Children

wish their relatives and friends a happy and healthy New Year.

Walter & Edie Arbib Stephen & Dana

Wish all their relatives and friends a peaceful, happy and healthy New Year.

B s . . .

Sonia Berk and Children & Grandchildren

Wish all their relatives and friends a peaceful, happy and healthy New Year.

David and Sandy Bleeman Amanda-Beth, Marni and Jesse

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Jack & Helen Bursztain and Family

Molly & Bert Bainerman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Arthur Birnbaum and Susan McCallum

Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Tomatoes grow on sand-dunes in Israel's Negev region.

BGU grows tomatoes in desert's sand-dunes

BEERSHEBA — Today, any traveller in the desert who saw clusters of red tomatoes growing on sand-dunes would think he was witnessing a mirage, but within a few years this could become a common sight.

Studies conducted by a Ben-Gurion University (BGU) scientist and a kibbutz researcher have shown that tomatoes can be grown on sand with saline-water irrigation with no reduction in yield.

For the past 16 years, Joel de Malach of Kibbutz Revivim and the Ramat Ha-Negev Experimental Station and Prof. Dov Pasternak, head of the Institute for Agriculture and Applied Biology at BGU's Applied Research Institutes, have been conducting experiments in growing crops with saline-water irrigation. Their techniques utilize the vast aquifers of saline water located deep under the Negev desert (and many other deserts as well).

Results have shown that wheat, cotton, sugar beets, processing tomatoes, sweet corn, asparagus, melons, lettuce, and several other crops can be grown successfully in loess soils, with suitable irrigation techniques and fertilization, without reductions in yields.

Moreover, saline water sometimes increases yields (cotton), or markedly improves the quality of fruit (salad and processing tomatoes and melons). Settlements in the semi-arid Negev and Arava in Israel's south are now using this know-how to expand their range of crops.

Their success in these experiments led the two researchers to expand their research to sand-dunes. Several types of processing tomatoes were planted on the sand and irrigated once a day with saline water and fertilizer.

In the first three years, yields were disappointingly low compared to yields on loess soil. In the fourth year, irrigation techniques were modified, and the tomatoes were given five pulses of saline irrigation during the day. Yields improved dramatically — to 33 tons per acre marketable yield.

"There are one hundred thousand acres of sand-dunes in Israel in the area stretching from the seashore to south of Beersheba," says Pasternak. "We can now provide the suitable agricultural techniques for farming them.

"And I believe these findings hold promise for other desert areas where sophisticated farming techniques can be used, from Arizona to the Arabian Peninsula."

(Jerusalem Dateline Agriculture)

Leo & Sarah Beliak & Family

wish their relatives and friends a happy and healthy New Year.

Karl & Cynthia Bielak Yakov, Simcha, Shneur Gideon & Shlomo

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Robert, Betti & Liz Becker

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Mr. Fishl Burakowski Sarah and Ella & Marshall Cohen

Wish their relatives, friends & neighbors a happy and healthy New Year.

Sala & Ben Blady

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Majer & Renia Britstone & Family

3000 Bathurst St., P.H. 4

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam & Bella Bojman

232 Strathallen Wood

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Abe & Gertie Barath

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Abe & Dorka Blady

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Freda & Bernard Brody & Children

wish their relatives and friends a happy and healthy New Year.

Maurice Blejwas

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Marsha & Ben The Bielak Children and Grandchildren

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Sam Brand, Bonnie, Barry, Toby, Morris and Grandchildren

Wish their relatives, friends & neighbors a happy and healthy New Year.

Rita & Manny Brykman Natalie, Bobby, Kyle, Jennifer & Michelle

wish their relatives and friends a happy and healthy New Year.

Renee & Jack A. Blustein

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Soorah & Sid Borovoy Ruth, Barry & Lori

Allan & Nancy Blackstien

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harriet & Myer Betel

and their children

Perry & Cathy, Brian & Fern

wish their relatives and friends a happy and healthy New Year.

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wish their relatives and friends a happy and healthy New Year.

Carol and Bernard Braun and Family

wish their relatives and friends a happy and healthy New Year.

Karl & Katy Burger

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

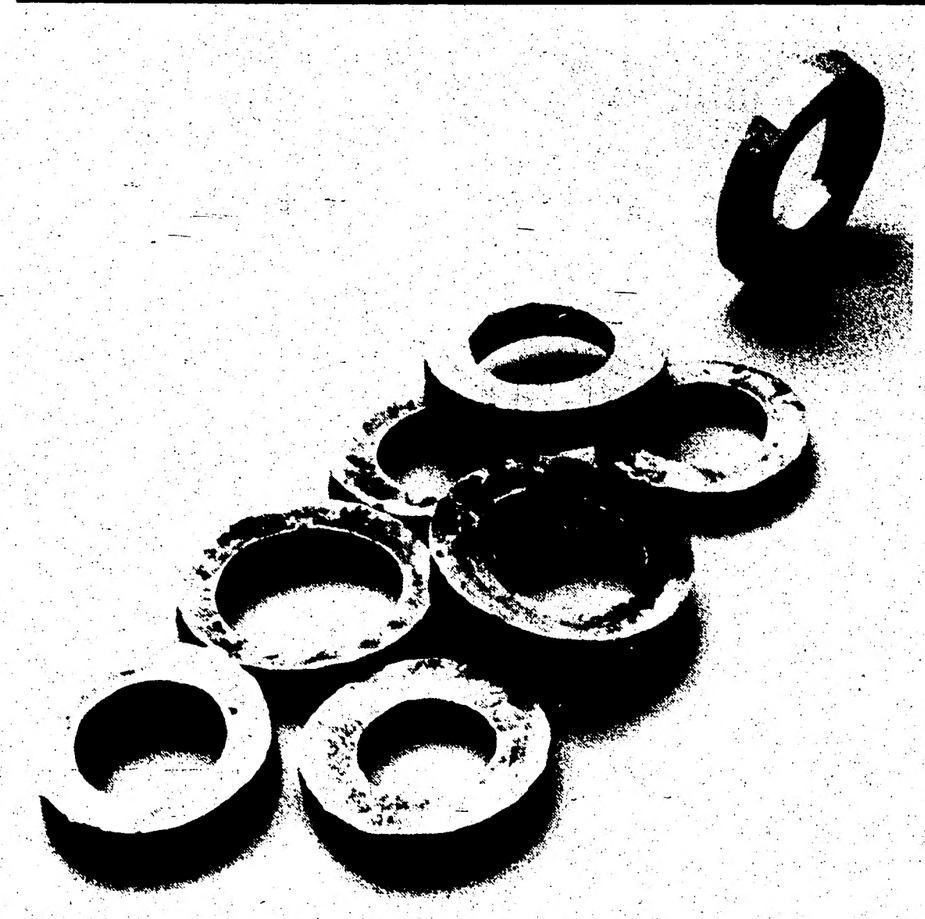
Samuel & Janet Berger

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joseph & Rose Berkan Ruth & Howard

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו



Gold circles found in Nahal Qanah cave from the 5th-4th millenium BCE.

Oldest gold in the world found in cave in Samaria

JERUSALEM — What is probably the oldest gold in the world, and certainly the oldest in the Middle East, has recently been uncovered in a cave in Israel in the Hills of Ephraim in Samaria. The cave is estimated to have been formed some one hundred million years ago, and contains beautiful stalactites and stalagmites.

Located far from any settlement or road, it was discovered by the Israel Society for the Protection of Nature and explored by its Cave Research Center. Between its muddy floor and its rocky ceiling, the passages among its several halls measure not more than 40 centimeters, so that a person can enter only by crawling on his stomach.

At first, the men who discovered the cave believed they had happened upon a beautiful active stalactite cave — and no more.

It was on the very last day, when most of the equipment had already been taken out of the cave, that they suddenly discovered another small opening. With the help of a flashlight, they came upon a hall 50 metres long and 6½ metres high, containing a wealth of objects, some dating as far back as 8,000 years ago.

One hundred and forty of these objects from the five different levels of the Nahal Qanah cave, which no human has entered for thousands of years, are currently on view at the Israel Museum. The highlight, of course, is the gold: eight ingot circlets, their total weight one kilogram, their origin in the Chalcolithic culture (late fifth to fourth millennium BCE). Two circlets are of solid gold, while six are electrum (70 per cent gold, 30 per cent silver).

While these unusual hammered gold pieces are an extraordinary find, curator of the exhibition Osnath Mish finds some of the less shiny objects unearthed in the cave just as important.

These include pots or bowls of basalt, as well as pottery jars and jugs, some with incised zigzag and herringbone designs and all remarkably sophisticated. The curator explains that this is the first time whole dishes have been found from the Yarmuk civilization (near the Seas of Galilee), going back to 6,000 BCE, the Neolithic Age.

The cave was apparently inhabited some 8,000 years ago by early farmers who raised cereals and legumes, kept domesticated animals, and hunted. Evidence of this domestic settlement are the ceramic vessels, sickle blades, flint arrowheads, and clay spindle whorls. These early people built their houses with beaten floors and sometimes buried their dead beneath them.

About 2,000 years later, in the Chalcolithic days, the cave seemed to have served as a burial place. The gold circlets, various pottery jars, beads of stones, shell ornaments, a copper mace once mounted on a wooden staff, the head of a perforated hippopotamus tusk of unknown purpose, and two inertwined copper wires are believed to be tomb offerings.

Their richness indicates that those interred here were wealthy or high-ranking individuals. The gold, especially, must have been worth a great deal at the time. The lucky fact that the cave was closed off for thousands of years saved the gold from the fate of other precious metal objects of antiquity: being unearthed, smelted, and fashioned into other objects.

(Jerusalem Dateline Archeology)

Molly & David Bloom
Corinne & Michael
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Bella Brand and
The Hennick Family
Barry, Sylvia, Eleanor and Karen
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Freda, Abe, Larry & Faye Blankenstein
Annette, Randy, Hailey & Marlee Goodman
Sharon, Joel & Jordanna Waisglass
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Rose & Dave Brown

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Joe & Carmela Betel

Manning & Marie Baker and Family
wish their relatives and friends a happy and healthy New Year.

Sam & Rose Bierstone and family
wish their relatives and friends a happy and healthy New Year.

Sharon & Syd Bojarski
Michelle & Michael
wish their relatives and friends a happy and healthy New Year.

Larry & Helen Bossin
Brian, Melanie & Robbie
Wish all their relatives and friends a peaceful, happy and healthy New Year.

C s...

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Harry E. Cooper and Myron Cooper

Albert & Rose Cooper
Jeffrey, Michele, Danielle & Matthew Cooper
Robert, Brenda, David & Shael Geffen
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Marshall & Ella Cohen
138 Bannockburn Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Isaac & Nancy Claitman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Fred & Celia Chapnick
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Neil, Betty
Sari & Dani Colt
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Tom Cash & Family
Mr. & Mrs. Marty Cash & family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wayne and Ann Caplan
Elana & Dayna
wish their relatives and friends a happy and healthy New Year.

Lydia & Sam Charyk
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

HOWARD & ELSA CHANDLER AND FAMILY
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mrs. Sylvia Ciminsky & Family
Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Jack Cherlon and Family
wish their relatives and friends a happy and healthy New Year.

Hushy & Anna Cooper
Naomi, David & Marlene
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Prof. Jonathan Gressel (right) and Dr. Abraham Warshawsky with plants treated by simultaneous application of ordinary herbicide along with a special chemical agent designed to knock out a weed's normal defences against herbicides.

"Weeding" weeds out

REHOVOT —

Weeds are anything but what their name suggests. They are resilient, fast-growing, and often very difficult to remove.

Until now, the way to get rid of them has been to spray on more chemicals, but an innovative Israeli technique that destroys the normal defences of weeds against herbicides offers a radical new approach.

The new technique, developed at the Weizmann Institute of Science by Prof. Jonathan Gressel, Dr. Yoseph Shaaltiel, and Dr. Abraham Warshawsky, reduces the amount of some chemicals needed to prevent the growth of weeds by up to 75 per cent. Moreover, the new approach may inhibit weeds' developing resistance to herbicides for an extra five to 15 years.

The technique involves the simultaneous application of an ordinary herbicide along with a special chemical agent that weakens the weed's defence. Gressel explains that many herbicides use "chemical bullets" called "hydroxyl radicals" to destroy weeds. In response to herbicides, weeds produce enzymes that act as shields against these radicals.

These enzymes are known to require certain trace metals in order to function. Gressel and Shaaltiel theorized that the removal of such metals would block the enzyme activity, destroying the weed's defences. The two scientists approached Warshawsky, who is known for his work in the field of selective metal-removing molecules called chelators.

Together they developed new chelators that are able to penetrate through the waxes on leaf surfaces and remove the trace metals from the weed's enzymes, thus inactivating them.

The research team claims that the new technique will not only save farmers considerable expenses but should also reduce the environmental effects caused by the widespread use of weed-killers. Greenhouse experiments conducted with the new mixture have been extremely successful, with the amount of herbicide needed to prevent weed growth being reduced by up to 75 per cent.

At present the team is working on the optimization of chelators for common herbicides. Gressel envisages that they will be ready for production in two to three years.

Gressel sees the main application of the new technique in "minimum tillage" agriculture, where weeds are cleared just prior to planting crops. This minimizes plowing and cultivating, which promote soil erosion.

As for whether we will see the new technique employed in our home gardens, Gressel is forthright: "I believe in using a hoe in the garden — and nothing else."

(Jerusalem Dateline Agriculture)

New kosher pen

JERUSALEM (AP) —

An Israeli institute that specializes in inventing devices religious Jews can use on the Sabbath without violating the biblical writ forbidding work has come up with a $10 pen that it claims fills the bill.

The pen, developed by the Tsomet Institute, is called a "Shabet" — a word play on Sabbath and "et," or pen, in Hebrew.

The institute's director, Rabbi Israel Rosen, said the pen was invented for religious doctors and policemen and is kosher because the ink it uses disappears after a few days, becoming literally nonexistent.

Jewish religious law forbids work other than life-saving on the Sabbath. Among Tsomet's popular inventions is an electric timer — or Sabbath clock — that turns lights on and off, since that action is considered work by the religious.

A spokesman for Israel's chief rabbis said Sephardic Chief Rabbi Mordechai Eliahu helped develop the Shabet pen and has approved its use.

Rabbi Shimon Stern, of the Scientific Institute for Halachic Affairs, Tsomet's competitor, said his institute has tried to develop a special "Sabbath" paper on which writing would fade.

Ronnie & Rene Daiter & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ludwig & Helen Daily

Best wishes to our children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Renee & Joe Diament

Ephraim, Eli, Joshua & Sara

wish their relatives and friends a happy and healthy New Year.

Morris & Gloria Dadoun

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year

Michael & Robyn Deverett Sally & Jamie

E s...

Sam & Sara Eker and Children

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mrs. Sarah Elkind

Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Morris Erlichman & Family

wish their relatives and friends a happy and healthy New Year.

Ida Edison

4001 Bayview Avenue, Apt. 806

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Stanley & Janet Eisner

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

F s...

Mayer & Helen Fogel

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Perez & Frieda Friedberg

2600 Bathurst

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy & Lou Fruitman Pamela, Lisa & Marla

Mr. & Mrs. S. Fischer & Family

166 Caines Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Jerry, Miriam, Tamara Sharona, Ronit, Meir Faivish

wish their relatives and friends a happy and healthy New Year.

Allan & Pat Friedland Jeffrey & Marla

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Edward Fisch Darryl, Sherri, Randall & Adam

wish their relatives and friends a happy and healthy New Year.

Phyllis & Irving Feldman Jonas & Brandon

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Joseph Fialkov and Family

Wishing all our family and friends a happy and healthy New Year

Leslie & Rose Cross Steven & Cindy Bayla & Gary

D s...

Helene & Reuben R. Dennis

wish their relatives and friends a happy and healthy New Year.

Polly & Jack Dombrow & Frances

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Variety of wild flowers enliven Israel's landscape

JERUSALEM (WZPS)— Mother nature can be generous to Israel, turning the country into a botanist's paradise of colorful flowers that enliven the landscape and excite the eye.

The region's combination of intermittent rain and warm sunshine and Israel's location at the juncture of three continents has resulted in the prolification of more wild flower species than in any state of comparable size. The winter rains swiftly transform parched brown fields into a lush green background for the colorful anemones, daisies, cyclamen and iris — some of the estimated 750 species of wild flowers tha bloom in Israel's brief spring.

Environmentally concerned national organizations such as the Jewish National Fund (JNF), have taken it upon themselves to nurture ecosystems which create more favorable conditions for these wild flowers.

In springtime, according to Rami Peled of JNF's Touring Department, itineraries geared towards viewing wild flowers are by far the most popular. The magnificent Gilboa iris, for example, with its thick erect stem and large purple petals, lures tens of thousands of nature lovers to Mount Gilboa during the few weeks in March that it blossoms. To facilitate access, JNF has blazed new mountain roads and constructed picnic sites for the large number of visitors.

Another popular and rarely seen flower is the deep red peony which blooms on Mount Meron in the Upper Galilee. But flower lovers need not travel to the north in order to feast their eyes on Israel's rich array of wild flowers. Irises grow prolifically in the centre of the country, the blue flowered Vartani iris can be found in Jerusalem, while rich, dark brown irises grow in the Negev.

Sightseers, however, need not look far for Israel's most common flower — the anemone. By January the greenness of the countryside is set off gloriously by clusters of blood red anemones, whose shape and color resemble the poppy which also grows in the region. In the Galilee, mauve and even white anemones can also be found.

Among dozens of other flowers that dot the countryside are purple lupins, blue orchids, the purple and white flower of the caper bush and the delicate pink cyclamen, which sprouts out of rocky terrain and was known in biblical times as "Solomon's crown." Daisies and wild mustard often give fields a lively yellow look. Indeed the bright yellow crown daisies in particular, and wild flowers in general, seem to thrive especially on ancient ruins and often hint at potential archeological sites.

Says Dr. Menachem Sachs, director of JNF's afforestation department in the south, "The country's geographical position as a meeting point of four regions means that besides Mediterranean species, we also enjoy African, Arabian and Asian varieties of plants too."

Work being carried out by Sacks' department in the Negev is rapidly making the arid environment there more conducive to wild flowers, with savannah parklands generating a significant increase in the number of wild flowers in the Negev.

One of Sacks' personal favorites is the attractive reddish orange mountain tulip, which, along with the narcissus and white lily, is among a number of wild flowers mentioned in the Bible. Linguistic ambiguity between Biblical and modern Hebrew has confounded many, but the tulip was probably a "nitzan" in the Bible, while the lily was called "shoshan." In any event, Israel's spring flowers are a visual experience not to be missed.

The delicate cyclamen, which in Biblical times was known as Solomon's crown. [WZPS photo]

BELT OF ATONEMENT

A silver belt clasp, worn on Yom Kippur gartel (belt). East European, early 19th century. From the collection of Dr. Fred Weinberg.

Art & Shirley Flom

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Julius Fuss
17 Newgate Road

Mr. & Mrs. David Forberg and Family

wish their relatives and friends a peaceful, happy and healthy New Year.

G s . . .

Jerry & Helen Fishman
Len & Marcy Susman
Mark, Doreen, Aimee, Haley & Stacy Fishman
Sheryl, Gary, Robert & Rachel Rubinoff

Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Bessie Gotkin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Marlene Flicht
Elyse, Melanie & Jason

wish their relatives and friends a happy and healthy New Year.

Henry & Sara Grankowicz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ruth Figa
Hyla & Arnold Perel
Steven, Bryna & Yosepha
Marsha & Howard Basest & Hailey
Sheryl & Irv Bielas
Janna & Cassandra

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Philip & Cyla Fiksel
Nathan, Miriam, Jamie & Stacie Birnbaum

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Henry Goldberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Steven Frohlich
Simon & Arie

wish their relatives and friends a happy and healthy New Year.

Phil & Rochelle Feldberg
Jeffrey, Robyn & Adam

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Irving & Faye Gold

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Morris & Ruth Flicht and Family

10 Barclay Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Henry & Molly Finkelstein
David & Mathew

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam & Gitta Ganz
Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

Chaim & Eda Feinstadt

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Esther Freiman & Family

The Gotkin Group
Jerry & Frances
Michael, Jody, Shane & Zachary
Stephen & Sam

Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

How population was able to feed itself

Agricultural terraces provide glimpse into Israel's past

SATAF, Israel —

Seven years of hard work at Sataf, just 12 kilometres west of central Jerusalem, has breathed new life into one of the most extensive and venerable sites of traditional regional mountain agriculture.

The efforts of a team of Israeli agriculturalists and archeologists mean that visitors have a unique opportunity to step back in history and unravel the puzzle of how a large population was able to feed itself adequately on such unpromising terrain.

After decades of neglect, the agricultural terraces below Sataf's two springs are once again being used to cultivate vegetables, herbs, and spices as in ancient times. The site is the location of one of the biggest man-made water systems in Israel, of particular archeological interest as well as great beauty. Situated on the southeastern slope of Mount Eitan, it is 600 metres above sea level. Its two springs, Ein Sataf and Ein Bikura, made Sataf a desirable location, and excavations reveal that it was settled as early as 3000 BCE.

Terraces of the type seen at Sataf once covered some 60 per cent of the land area of the Judean hills, but increased mechanization in agriculture led to their gradual abandonment. Sataf has been restored so that some art of this precious and distinctive regional heritage may be preserved.

"When we first came here, Sataf was in a bad state of disrepair," says Gidi Bashan, who has lived and worked on the site with his collegue Hanoch Zoref and their families since 1984. "Many of the terraces were collapsing due to neglect, and the whole area was completely overgrown. Soil and rubble had accumulated within the water storage pools, and the water channels were blocked. It's taken a lot of work to get the site back into shape."

Water systems had been quarried

As the site was cleared, the full scope of the ingenious irrigation system that had been constructed by its earlier inhabitants was revealed.

Water systems had been quarried and built in order to exploit the natural spring aquifers. Horizontal tunnels had been cut into the slope of the hill in order to increase the outflow from the two springs, while two large plastered stone pools (now a favorite with bathers!) collected the spring water as they emerged at a rate of four cubic metres per hour.

The water can be released from these pools into channels leading down to the agricultural terraces below, where it is used for crop irrigation. The terraces were built to create level ground for cultivation and to utilize the limited water resources to the maximum by preventing water running off steep gradients.

One can see this system in action today. Plants are grown within square earthen basins or shallow earth trenches on the surface of the terraces. The water flows into furrows across the terraces and is then diverted from basin to basin with the use of a hoe. As in the past, all work is done by hand rather than with machines. The system is elegant and effective — each area receives as much water as it needs and no more; such a precious commodity as water is not to be squandered.

"Permanent water sources freed farmers from a dependency on seasonal rains," explains Bashan. "This meant that they could then grow things that required watering, massively increasing crop variety and productive capacity. That's why a location such as Sataf was so prized."

The workers at Sataf strive for as great a degree of authenticity as possible. Crops are grown organically, without the addition of artificial fertilizers, while plowing is done by donkey. The resulting produce is of a very high quality, and Sataf's settlers enjoy a large surplus once they have fulfilled their own consumption needs.

The lessons of Sataf's successful agricultural system can be of value to present day farmers, too. There is increasing recognition in the developing world that the intensive mechanization practised by farmers in industrial nations is not necessarily appropriate for their nations' agricultural problems. Indeed, there are many areas today where experiments in efficient, low-technology cultivation processes, such as those undertaken at Sataf, remain of considerable contemporary interest.

(Jerusalem Dateline Agriculture)

Ruth & Ernest Goldsmith
543 Fairlawn Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes & L'shana Tova for a healthy & prosperous New Year to our family, friends & clients
Sonny & Edie Goldstein Michelle, Shari & Rebecca

Wishing all our family and friends a happy and healthy New Year
Harry B. Greenberg & Family
3000 Bathurst St., Apt. 1001
Toronto

The Gotfried Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Barry & Randee Goldlist Celeste & Samara
Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Eileen Grossman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Anne Gottlieb Marc & Beth Gottlieb
Wish their relatives, friends & neighbors a happy and healthy New Year.

Aba & Mary Gelman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Israel Goldgrub and Family

Leon & Nina Goldstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Selma Goldstein
Wishes all her relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Adele & John Gilberg
daughter Karen, and grandchildren Andrea and Melanie

Mr. & Mrs. Sam Grad David & Alan
9 Beaver Valley Road
Wish their relatives, friends & neighbors a happy and healthy New Year.
לשנה טובה תכתבו

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Max and Gutka Glicksman

Best wishes for a year of health and happiness
Celia & Ben Goldglas and Frances Steve, Carolynne, Zachary & Jessie

Mori Goldlist
wishes daughter
Jordanna Zokheret
a Happy and Healthy New Year

Rae and Sam Goldberg Debbie, Sol & Esther
wish their relatives and friends a happy and healthy New Year.

Cantor Morris & Sonia Goldlust
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dave & Anna Geist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Moishe & Mania Gruda

Charles & Charlotte Goldlist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Eleanor Goldlist
131 Torresdale Ave., Apt. 103
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Beatrice, Hymie & Alyssa Guttman

Mrs. Rena Gutstadt Fronenberg & Family
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

The chapel at Dolphin's Barn Cemetery in Ireland.

Ireland's Jewish voice can be traced back almost 1,000 years

By
STU WOOLLEY

It's a peculiar irony of Jewish history that Ireland's most famous Jew never existed. Fictional Leopold Bloom sprung fully-formed and streaming consciousness from the mind of James Joyce, a lapsed Roman Catholic.

In an early chapter of Joyce's "Ulysses," the young protagonist, Dedaelas, is told by the anti-Semitic Deasy that Ireland, alone in Christendom, took no part in the persecution of the Jews. Why? "Because she never let them in!"

The judeophobe's punchline is, of course, hyperbole. Jews did indeed get "let in," and one of them was my maternal great-grandfather, Yacov Marcovitch, who was fleeing Czarist pogroms for America when his ship was put in at Cork City to take on coal for the Atlantic crossing.

Apparently mis-hearing that they had just docked at "New York City," great-grandpa precipitously disembarked "in America." Three weeks later, he learned he was in Ireland. A felicitous error.

Photo hung over mantle

I remember his photograph, circa 1910, hanging over the fireplace mantle of my grandfather's home in Terenure: a Lithuanian picture-framer transformed into dapper, westernized Jacob Marcus, Jewish Son of Erin.

And Jacob Marcus was not alone. Jews, it seems, have been sojourning in the Emerald Isle for the past thousand years.

In the library at Trinity College, where I momentarily forego the Book of Kells, I discover a brief monograph aptly titled "A Short History Of The Jews in Ireland." According to my great-uncle Bernard Shillman, who penned this tiny gem, the first recorded Jew to set foot on Hibernian soil did so in 1062.

For the next six centuries, the Jewish presence in Ireland was intermittent or acpocryphal. Interestingly, Spanish conversos — Jews forced to embrace Christianity on pain of death — are said to have settled in the West when the survivors of Philip's Armada came ashore as human flotsman in 1588.

Here, then, lies another historical irony: Canadians descended from the Black Irish stock may now claim Jewish ancestry.

In Dublin's small but striking Jewish Museum on Victoria Street, I learn that continuous Jewish residence dates from Cromwell's Protectorate, when Sephardi Jews arrived in the British Isles under the watchful countenance of the Puritan ascendancy.

Through the 18th and 19th centuries, Ashkenazi Jews formed the basis of Jewish demography until the massive wave of refugees from Russia's Pale of Settlement brought Ireland its share of East European Jewry in the 1880s and '90s.

At the peak of population after the Second World War, Jewish citizens of the Irish Republic numbered about one thousand families.

Then the postwar outmigration began, a mini-diaspora of which my family is one example. Emigration brought me to Montreal and my cousins to cities as far-flung as Johannesburg, Jerusalem, Chicago and Perth in Western Australia. Not surprisingly, we communicate largely by rumor.

It's evident that the hemorrhage of numbers that began in the '50s continues today, a slow, steady loss of community lifeblood. Those Jews that still remain in Dublin live uneasily with the awareness that in a generation or two, the Jewish presence in Eire may be little more than a quaint historical memory, only Leopold Bloom left intact.

As a Canadian, I recall that Quebec City, too, once had a small but thriving Jewish community. But now, in 1991, who remembers this? It's only a dull apparition of mercantile legacy: fading headstone inscriptions in a forgotten cemetery.

Dublin, Estevan microcosms of transition

Yet, I reflect, isn't this the common contour of Jewish history? Dublin, Quebec City, Estevan, Birobijan — all microcosms of transition. A mobile people, inherently insecure in dispersal, stops over somewhere for perhaps a century then moves on, restless, uncertain, but carrying its civilization with it. I take my leave of the Jewish Museum. Here, I conclude, lies both the meaning and the value of "the portable culture."

In the compact Jewish graveyard in Dolphin's Barn, I locate the gravesites of my grandfather, "Pop" Elias Marcus, and my namesake uncle, Eric, who was nine years old when claimed by diphtheria in 1929.

In traditional observance of Jewish visitation, I leave a pebble on the headstone of each. Then under leadening skies, I wander the rows. I find distantly familiar names: distant yet familiar family.

Then suddenly, I feel weighed down by the relentlessness of change. I wonder: who will remember the dead of Dolphin's Barn when the last Jewish minyan in the last Dublin synagogue holds its final Neilah service?

STU WOOLLEY *is a scriptwriter living in Toronto.*

Nathan & Annie Goldlist
7240 Bathurst St., Ste. 403
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David, Gert & Jill Goldberg
64 Carscadden Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Leo and Sarah Goldstein & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Barbara & Norman Gilbert
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Morley & Sharon Gazer
San Jose, Costa Rica

Wishing all my family and friends a happy and healthy New Year
Laura Greenberg
2220 Halifax Dr., Apt. 911
Ottawa, Ont. K1G 2W7

Morris & Ada Rose Glick
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joseph, Nina & David Glincman
Wish their relatives, friends & neighbors a happy and healthy New Year.

Irving & Paula Goldhar
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

John & Felice Gropper
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Charles Goldfinger and Family
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Hyman & Adele Gelbard
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Sarah & Nathan Goldlist

Sylvia, Harvey & Ashley Gefen
wish their relatives and friends a happy and healthy New Year.

Jack & Ruth Gutholc
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Hags...

Wishing all our family and friends a happy and healthy New Year.
The Hefner Family
17 Krieger Crescent

Mr. & Mrs. Stanley Hochman
49 Sultana Avenue
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Henechowicz Family
123 Westgate Blvd.

Wishing all our family and friends a happy and healthy New Year
Sonia, Yehudi & Jeff Hendler Sindi & Joel Kachuck

Max & Mary Hain
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Medical experts studying Ethiopians' eating habits

JERUSALEM —

"Only the rich suffered from heart attacks and diabetes in Ethiopia," says Este Legesse, an Ethiopian woman studying food technology at the Hebrew University. In Israel for two years, Este has translated a questionnaire into Amharic that will survey the eating patterns of Ethiopians who emigrated to Israel 10 years ago, five years ago, and more recently. Hopefully, the answers will provide clues about the effects of diet on disease.

The impetus for the survey is an ongoing study being conducted at two medical centres in Israel. Preliminary evidence seems to indicate that the traditional Ethiopian diet, high in unrefined carbohydrates and high calcium seeds while low in fat, salt, and sugar, is much healthier than the standard Western fare.

Close to 35,000 Ethiopian Jews have immigrated to Israel since 1984. At that time, many were suffering from severe malnutrition as a result of the famine in Ethiopia, the long trek to the Sudan, and harsh conditions in the Sudanese camps.

"Ethiopians are generally lean. Because they eat less food than people from most modern societies, their metabolism works more efficiently to release energy. When they enter an urban Western culture where food is plentiful, the balance in their bodies is destroyed," said Naomi Trostler, acting head of the school of nutrition at the Hebrew University. "They get 'fat' fast in relation to their standard. Damage shows up in tests even though they don't look fat."

Especially vulnerable are villagers whose main staple was Ethiopian pita (injera), made from a seed called tef, and spicy stews. "Among the many notable differences these immigrants perceive in comparing life in Israel to that in Ethiopia are those pertaining to their dietary habits," report researchers at Israel's Beilinson Medical Center.

In a comparison of blood pressure and weight of those generally undernourished Ethiopians who came to Israel in 1984 with those who had come to Israel two or three years earlier, the data revealed very definite differences. "Clearly, blood pressure levels in each age group were considerably lower in the new immigrants than in the earlier arrivals, and both were lower than those of the resident Jewish Israelis.

"The almost complete absence of hypertension in the new immigrants and its presence among the acclimatized Ethiopian population suggests an environment influence on blood pressure." (Journal of Hypertension 1989, 7, Suppl. S53-55). Citing weight gain as a partial explanation, the study, carried out by the Chaim Sheba Medical Center, also posited increased salt intake as a factor. The original Ethiopian diet included only small quantities of salt.

The profound changes in dietary habits have also related to increased diabetes. A mere .6 per cent of the natives of the Gondar region had diabetes, according to a survey of 16,000 residents in 1983; in those above 40, the figure was 2.4 per cent.

However, in a study of 158 young Ethiopians (between 18 and 30 years of age) in Israel less than four years, the findings showed: "The overall prevalence of diabetes (8.9 per cent) plus impaired glucose tolerance — totalling 17.7 per cent — in young adult Ethiopian immigrants is extremely high compared with that in all other segments of the Israeli population, especially in the young adult segment."

A new wave of Ethiopian immigrants has come to Israel in the last year. They have not had to endure hunger during a long walk to the Sudan. Nevertheless they are lean. Hopefully, they will be enticed by the wide choice of fruits and vegetables in Israel's open markets and the healthy range of milk products. For nutrition and good health, the traditional Ethiopian diet is actually more modern.

(Jerusalem Dateline Medicine)

Joseph & Esther Hayeems
Eran and Karen
133 Charlton Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

I s . . .

The Ingber Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Isakow and Family
10 Barksdale Avenue
wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. David Igra
Joanne and Irwin Igra
wish their relatives and friends a happy and healthy New Year.

J s . . .

Joe & Cypora Jonsson
Adam & Rachel
29 Winborne, Thornhill
Wish their relatives, friends & neighbors a happy and healthy New Year.

Family Jedrzejak
wish their relatives and friends a happy and healthy New Year.

Wolfe & Miriam Justein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lily & Dave Jacobs
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

The Jacobs Family
131 Torresdale Ave., Apt. 1207
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

K s . . .

Harry & Lucy Kreitzman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Golda & David Kazdan and Jack Kazdan
Rose & Larry Ross and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Helen Krieser
Robert & Regina
Alisse & Jodi Lee
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Leonard & Joyce Krieser
Ryan & Shawn
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Yankel, Ala & Rachel Kabacznik
Irene & Eli Oliel

KAY & KELLY KLERER
196 Torresdale Avenue, Willowdale, Ontario
wish all their children
Shawn & Marsha, Howard & Heidi
Joel & Pamela
grandchildren Marc, Seth & Daniel
family & friends
a Healthy, Happy and Peaceful coming year

Mr. & Mrs. Morris Kazman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Arnold & Ruth Kravetz
Elliot, Faigie & Bryan
wish their relatives and friends a happy and healthy New Year.

Nancy & Howard Kleinberg
children & grandchildren
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Al & Rivka Kochen

Lucy Klein and Sons
45 Arlstan Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Harry Kranc
Benjie, Steven, Joel, Phyllis, Michael, Mark & Moishe
Wish all their relatives and friends a peaceful, happy and healthy New Year.

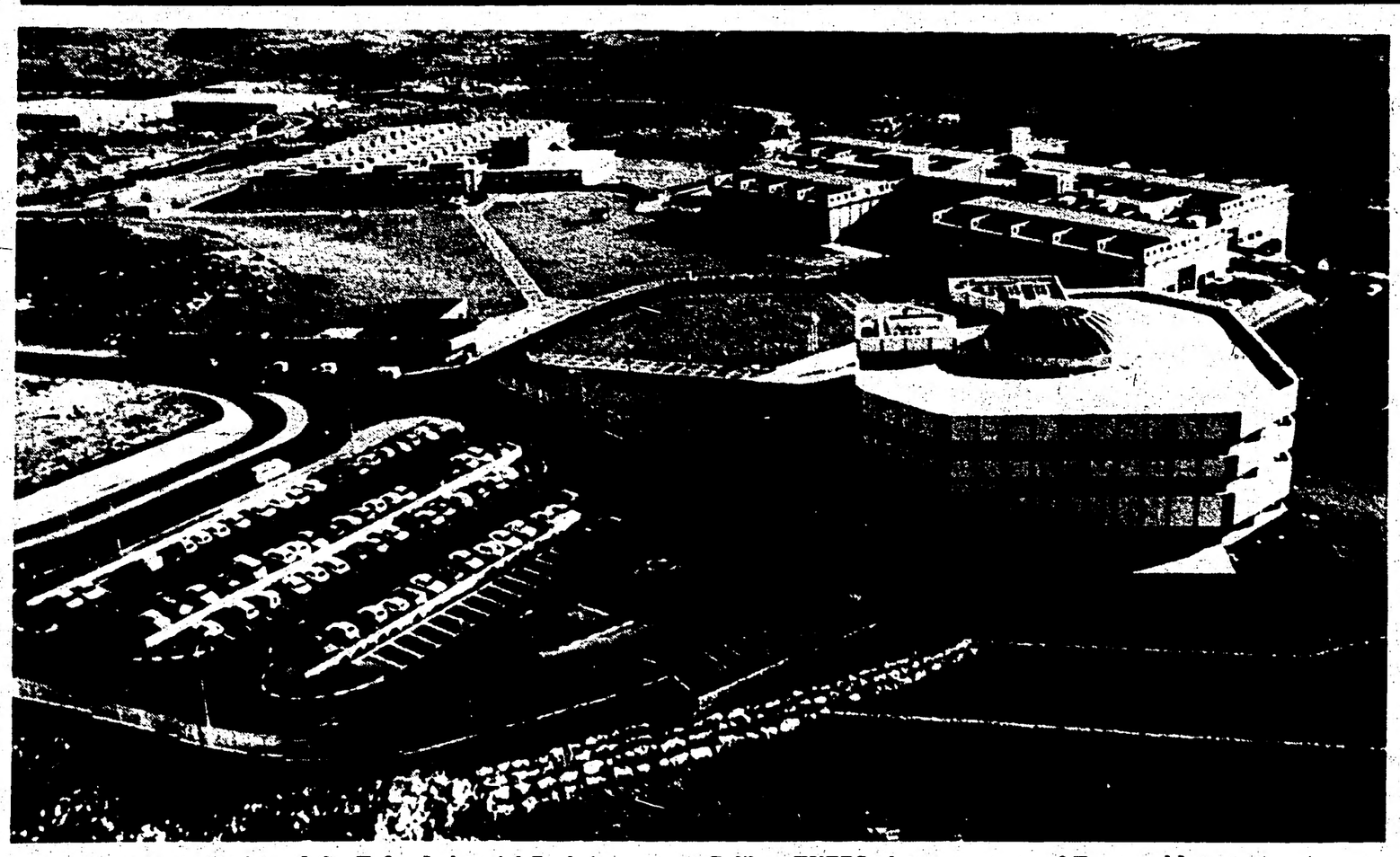
Mrs. Rose Krieser and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Charles, Jordan, Helene & Jerry Korn

Milton & Ann Kahn
Linda & Robert Kahn
Susan, Yossi & Ariela Adout
Wish their relatives, friends & neighbors a happy and healthy New Year.

Rita, Tom & Brandon
Kolin
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו



A view of the Tefen Industrial Park in western Galilee. [WZPS photo courtesty of Entrepark]

"New Israel" develops in Kfar Vradim

GALILEE (WZPS) — The Steinberg family built themselves a dream-house in Kfar Vradim (Rose Village), with all the latest conveniences, including a video monitor to show them who is at their door. But whenever the doorbell rings, Mrs. Steinberg stands on tiptoe, pulls the lace curtains aside and peeks out the kitchen window to see who's there.

In residential Kfar Vradim and the nearby Tefen Industrial Park, where many of the residents are employed, a "new Israel" is slowly developing.

The driving force behind the industrial park is German-born Stef Wertheimer, who came to Israel at the age of nine. A pilot and a technical advisor for the Palmach (the striking force of the Haganah — forerunner of the IDF), he opened a factory for the manufacture of cutting tools in 1952, which now employs some 1,500 workers.

Stef, as he is generally known, says: "In the Tefen area, which has a population of only 10,000, we export goods worth some $200 million annually. Jerusalem, with a population of 400,000, exports about the same amount. The figures speak for themselves."

Zionism, according to Wertheimer, is "coming and doing." Its first two stage consisted of setting the land and developing a defence infrastructure. "Now," he says, "is the time for the third stage — enterpreneurial industry, for if we do not learn to develop industry, we will have to rely more heavily on philanthropy. This in turn will distance us from the economic independence that this country so desperately needs."

Wertheimer is strongly opposed to the government policy of planning towns according to defence considerations, and arbitrarily employing people in whatever jobs the town has to offer. "This is how the system was oiled," he says bitterly, "and that's how it runs today."

He believes in "natural evolution," where people are attracted to industrial enterprises that are "based on economic principles and export potential." These same people want to live in "esthetic surroundings," near their place of work.

Tefen is an impressive example of this second principle. The industrial park is located in a hilly area, a 20 minute drive inland from Nahariya. Putting his money where his idealism is, Wertheimer has moved his Iscar plant to Tefen. Other major industries, such as Gal Plastics, have opened factories there, attracting workers from the development town of Maalot.

Several kilometres away is Kfar Vradim, a residential area established in 1984 with the aim of attracting professionals to Wertheimer's entrepreneurs park, or "Entrepark," a complex of neat industrial buildings serving as a hot-house for entrepreneurs who want to manufacture new products for export. Because high initial overhead is known as one of the major causes of failure of small businesses, space in Entrepark is rented at subsidized rates and there are employee training systems and centralized secretarial, accounting and communication services.

Most of the enterprises presently operating in Entrepark, are succeeding, with ventures as diverse as commercial computer-based systems, fabrication of quartz and glass for semi-conductors, production of molds and plastic components and handmade pottery and stoneware. Microtools is the showcase factory where tiny precision machine parts of carbide and ceramics are made.

Entrepark was designed with ecology in mind. No polluting industries are allowed, and the factories and surroundings area are kept meticulously clean. There is an extensive sculpture garden on the grounds, with groups or related sculptures scattered among the gardens of rosemary, juniper and acacia, and symbolic rose gardens are everywhere.

An open museum features exhibitions by prominent artists, such as French sculptor Ossip Zadkine and Israeli graphic artist Rafi Etgar, and classical music concerts are held in the evenings. According to director Arieh Dahan, the museum and sculpture garden "mute the image of industry as dirty, noisy and ugly."

A special program brings schoolchildren from all over Israel to Tefen, where they tour the park and learn about its history and ideals. The message Wertheimer wishes to get across is, "Working in industry is creative and something to be proud of."

Mr. & Mrs. Israel Koplowitz & Family & Mrs. Rifka Pozmanter

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends

Marlene & Sam Kaner Jennifer, Jessy & Dana

wish their relatives and friends a happy and healthy New Year.

Blossom Klein & Children

wish their relatives and friends a happy and healthy New Year.

Dora, Harry, Andrew & Jonathan Kichler

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Samuel & Frances Kleinberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Richard & Mary Krangle Ileana, Melanie & Alexander

9 Teakwood Grove

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Koltun Family

Betty & Izzy Kirshenbaum

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

שנת שלום

MARILYN KOSTMAN & Family

Best wishes for a year of Peace and Serenity, Health & Happiness to our Relatives and Friends

Mara & Eugene Katz Linda, Leon, Michael & Aaron Katz

wish their relatives and friends a happy and healthy New Year.

L s...

Saul & Fela Lichtblau Rena, Hartley & Mark

Wish all their relatives and friends— a peaceful, happy and healthy New Year.

Mr. & Mrs. Aron Kalisz Claude & Rosine

Wish their relatives, friends & neighbors a happy and healthy New Year.

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS TO OUR CHILDREN, MACHATONIM, RELATIVES, FRIENDS AND THE PEOPLE OF ISRAEL.

Joe & Jean Kichler

Jack & Rose Lipszyc

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Howard & Toby Kerbel Jordana, Mitchell & Jacqueline

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Allan & Ruth Kerbel and daughter Donna

Laurie & David Leifer and Family

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Ben Porat respected for work as state comptroller

JERUSALEM(WZPS)— Every year, on Independence Day, the prestigious Israel Prize is awarded to artists, scientists, educators and other dignitaries for their contribution to society, and the winners are always warmly received. This year, however, there was a difference.

One of the winners was greeted with thunderous applause. It was Miriam Ben Porat, former vice-president of the Supreme Court, and now the state comptroller. Typically, she declined to accept the 20,000 shekels (approximately $100,000) that accompany the prize.

No state comptroller has been attacked and criticized by so many of the powerful . No state comptroller has been so intensely admired and supported by the public. Never before have Knesset members been lining up at the speaker's office to snatch copies of the latest state comptroller's report, to see how they, their parties and their interests have fated under her scrutiny. Clearly Ben Porat fills a need. It seems that the public wants to believe that someone is scrutinizing the establishment without fear.

When Ben Porat was chosen as State Comptroller it was pointed out that she was over 70 years old. Was she the person for the job, the critics asked? Nobody would ask that question now.

For many years the high office of state comptroller was held by Dr. Yitzhak Nebenzahl. In his annual reports he charged that mismanagement was widespread in the public service and that the same complaints were appearing year after year, with few signs of improvement.

However he was seldom involved in head-on clashes with the establishment. And since the comptroller felt he had no "teeth," he could be safely ignored until his next report. Ben Porat proved that the state comptroller does have teeth, even within the limits of the existing law. For the first time ever, she published the name of an official whose misconduct her office had uncovered. It was that assistant director of the public works department who issued a contract on excessively favorable terms, "with emoluments and benefits many times greater than the norm." Moreover she warned that the practice of publishing the names of public servants responsible for particularly grave misconduct would continue.

She also invoked a clause in the Law on the State Comptroller which empowers her to set up an enquiry and summon witnesses. This was to investigate the notorious "special payments" to religious schools by the ultra-orthodox parties. "I must check whether they were all really religious institutions or just a post office box," she explained at a news conference.

She deplored the fact that lower and middle-level officials often face disciplinary charges for exceeding their budgets, while the matter is usually overlooked if the expenditure is authorized by an elected office-holder — such as a minister. So she called on the Knesset to pass a law to force all office-holders to bear the consequences of their actions.

She also launched an attack on the time-honored custom of political patronage, in particular the practice by ministers of appointing members of the party central committee — on whom the minister depends for re-election — to directorships in government corporations. "Political appointments are pestilence," she wrote in her report. "The phenomenon has worsened in the past year . . . they lower the level of the public service." Because the Likud is the senior partner in the coalition, most of the political appointments this time around were made by Likud ministers, and Ben Porat did not hesitate to say so.

Another sacred cow dispatched by Ben Porat in short order was the anonymity of donors to party funds. Since there is no legal limit on such donations, she said, the public has a right to know the donor's identity. "Office-holders are only flesh and blood," she wrote. "Consciously or subconsciously they are likely to feel indebted to the donor." Knesset speaker Dov Shilansky expressed his relief that Ben Porat had resolved to publish the names, and that it was not up to him to decide.

Miriam Ben Porat at the press conference in which she presented her State Comptroller's report. [WZPS photo]

Ben Porat angered Prime Minister Yitzhak Shamir when she accused the government of wasting an entire year without preparing housing and employment for the expected wave of immigration from the Soviet Union. "The latest aches over the inactivity, the mismanagement and the lack of foresight," she wrote.

Shamir was stunned. "I don't recall the state comptroller ever making a sweeping criticism," he said. "It was customary to criticize this or that aspect. We have to check whether she has not exceeded her powers." Shamir was not the last to raise such a question, but no-one ever challenged Ben Porat's actions in court, and she was sure of her legal ground. She was simply using her powers to the full.

It was in the wake of the Gulf War that Ben Porat crossed swords with the most respected and prestigious institution in Israeli society — the Israel Defence Force. She reported that 32 per cent of the gas masks issued to adults during the war were defective and did not give adequate protection. The Chief of Staff, Lieutenant-General Dan Shomron, was outraged and charged that the office of the State Comptroller had misunderstood the evidence.

For the first time the Knesset state audit committee wavered in its support for Ben Porat, and its members — with the exception of the chairman, David Libai — voiced reservations about her findings. The committee, however, eventually supported Ben Porat and endorsed her report in spite of the army's rejection.

Ben Porat criticized both the Likud and the opposition Labor party over their infringements of the Party Finance Law, and even imposed a 15 per cent fine on the Likud (15 per cent of the state's grant to the party). But these strictures compared to her comments on the financial conduct of the ultra-orthodox Shas party (the Sephardi Torah Guardians).

She accused Shas of illegal payments to yeshiva students for election campaign work, stating that huge sums of money had been allocated without proper accounting. She accused Shas leaders, in particular Minister of Communications Rabbi Rafael Pinhasi, of deliberately misleading her investigations. She declared that Pinhasi, as caucus treasurer, had a secret record of the funds dispensed, but had refused to hand it over.

And here Ben Porat took another unprecedented step. Since Shas refused to co-operate, she obtained information on secret discussions within Shas on how to deal with her enquiries. In the wake of her report, Ben Porat filed a complaint of criminal conduct against Shas with the attorney-general, and fined them approximately $75,000.

The vituperation heaped on Ben Porat by Shas leaders was unprecedented. The spiritual mentor of Shas, former Chief Rabbi Ovadia Yosef, called her "a wicked woman, who tramples on religion and hates Judaism." Shas leaders accused her of prejudice against Sephardim (Oriental Jews). To this she retorted: "The man on whom I would look down has yet to be born."

It has been suggested that Ben Porat might be the next president, but this is doubtful in view of her age and the fact that, cynics say, the politicians would not want such an independent-minded president.

One thing, however, is certain. Ben Porat has demonstrated that the State Comptroller can make a real difference, and strike fear into the hearts of those who thought they could defy the law and exploit the tax-payers money for their private or sectoral interests.

Mr. & Mrs. M. Lipson
19 Clanton Court, Downsview
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sarah & Simon Laski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Max and Shirley Lacob
Shaun & Rozanne

Zahava & Jack Lambert & Children
Elisheva & Avinoam
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sonia & Ben Lant
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Herb & Gloria Landis and sons, Martin & Stuart
wish their relatives and friends a happy and healthy New Year.

Louis & Yetta Laterman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dave & Betty Little and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Shelly & Marilyn Little
Adam, Jeremy & Sari
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Marilyn, Bruce, Erin, Michael & Brian Lubelsky

Natalie & Manny Langer
Lenna, Arnie, Blayne & Brittany Gross
Darlene, Larry, Lynsey & Terra Wronzberg
Gail & David Gluckman
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Fay & Roman Lichtblau
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam Margel & Malka Rotenberg-Margel
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Alex & Paula Mishevski
Lucien & Audrey
Barry & Susan and Families

Honey, Milton & Kevin Mandel
Cheryl & Saul Mandel
Daniel & Jeremy
Jana & Wayne Mandel & Jonathan
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Esther & Albert Michaels
Jason, Jeffrey & Sherry
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Cemetery last trace of Jewish farm colony

By
MAURICE LUCOW

VICTORIA —
In the corner of a farm near Wapella, Sask., 200 kilometres east of Regina, is a piece of land historic for Western Canadian Jews. It's the oldest Jewish cemetery between Winnipeg and Victoria, where 17 Jewish pioneers are buried — all that's left of a once prosperous farm colony.

The cemetery, protected in perpetuity by the Wapella municipality and Saskatchewan governments, has a stone cairn with a plaque proclaiming that "between 1886 and 1907, 50 Jewish settlers and their families, led by John Heppner and Abraham Klenman, fled their European homelands to escape persecution and took homesteads around this lake (Barish Lake) and on lands extending six miles north and four miles northeast . . .

"This became the first successful Jewish farm settlement in Canada and was the forerunner of some dozen Jewish farm communities established on the prairies."

Another plaque on the cairn lists the families as a heritage area by the Saskatchewan government and when the cairn was erected, through the efforts of the Jewish Historical Society of British Columbia, in co-operation with the government.

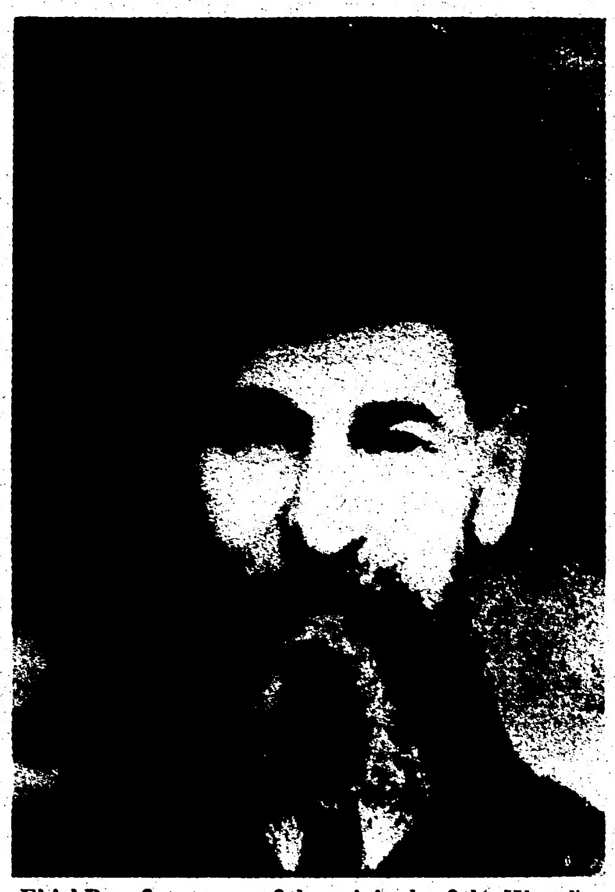
Over the years some 27 families and their descendants farmed in Wapella and the son and grandson of one of the originals, Alter Kaplun, were there until the early 1980s. The Kaplun family held the longest continuous tenure by a Jewish farm family on Canadian soil.

According to a booklet on the Wapella settlement, by Cyril Leonoff, a Vancouver historian, Abraham Klenman and his family, including his son-in-law Solomon Barish, arrived in Montreal from Besarabia in 1887. Both had some farming experience and Klenman, although already 57 years old, was determined to go west to settle on a homestead offered by the Canadian government.

In those days, you could get 160 acres, a quarter-section of land, for $10, plus a registration fee of $10. But homesteaders had to live on the land for three years, erect a decent home and cultivate some of the land before getting title. The homesteader also had the right to buy an adjoining quarter section at $1 per acre, after the three-year period.

Klenman didn't spend much time in the "big city" of Montreal. He lobbied his immigrant neighbors about farming and before the year was over he and another man were sent west to find a suitable piece of land.

They were offered homesteads in southern Manitoba, and then near Regina but weren't satisfied with the soil. Then they heard about John Heppner's settlement near Wapella, a town on the new Canadian Pacific Railway line and located in what was then Northwest Territories — but later would become Saskatchewan.



Ekiel Bronfman, one of the originals of the Wapella settlement, founder of the famed Bronfman clan.

Klenman liked the land near Heppner's farm and liked the idea also of having Jewish neighbors. So he acquired his homestead there and began the arduous task of building a log house with a straw roof — the type so common in Europe.

He hand-dug the cellar but before he could get going on the house, the cold prairie winter had set in and, as Leonoff's booklet puts it: "He covered it (the cellar) with poles and put straw on the top, with a square hole in the roof and a ladder for entry. He lived like a prairie gopher during the first winter in what was virtually a hole in the ground."

When he finally completed the house the next spring, his wife and family joined him from Montreal.

When his friends in Montreal heard that Klenman was already clearing his land and planning to farm, a good many of them joined him — including Ekiel Bronfman, whose descendants have become famous throughout the business world and the Jewish world.

Because he was strictly Orthodox, Klenman decided that his son-in-law, Solomon Barish, should study shechita and learn to be a mohel and arranged for him to be trained in Chicago, while the rest of the family went on to Wapella.

As more families were attracted to the settlement, a congregation was formed and one of the settlers, Edel Brotman, who qualified as a rabbi, served the religious needs of the community as well as taking care

[Cont'd. on page 31]

JOE & HELEN MORGAN AND FAMILY
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Henry Milchman Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

OLGA and SAM MEISTER

Mr. & Mrs. Max Moneta
wish their relatives and friends a happy and healthy New Year.

Alice & Morris Macarz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Lil & Lou Melamed

Mr. & Mrs. Harry Melnik children & grandchildren
Wish all their relatives, friends & neighbours a peaceful, happy and healthy New Year.

Ernie & Goldie Marmurek children & grandchildren
wish their relatives and friends a happy and healthy New Year.

Ns ...

Saul & Sara Marmurek children & grandchildren
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Irving & Eva Nightingale & Family

Mr. & Mrs. Jack Mendlewitz Shirley & Jamie
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Naiberg & Family
5 Stonedene Boulevard
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Harry, Paula and Julius Michaels
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Chaim Neuberger
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Seymour Moskovitz and Family
wish their relatives and friends a happy and healthy New Year.

Max & Anna Nudelman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Carl & Sylvia Mahler
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Seymour Marcus
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sharon & Bob Meister Mark, Evan & Paul
Wishing all our family and friends a happy and healthy New Year.

Renee & Steve Miller Adam, Robyn & Carly
4 Lunau Lane
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. David Mendlowicz Lisa, Simon & Itzik Ravuna
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Novice Family

לשנה טובה תכתבו

Saskatchewan cemetery recalls Jewish farm colony

[Cont'd. from page 30]

of his farm. When he left 16 years later, Rabbi Marcus Verner, who was also a farmer, took over and served for a number of years until he moved to Victoria where he died in 1941, and is buried in the city's historic cemetery.

Historian Leonoff is a descendant of Edel Brotman.

Allan Klenman, a Vancouver real estate agent and historian, recalls visiting the settlement in 1932, when he was 12, to help in the harvesting. He was on hand for the dedication of the cemetery in June of 1975, at which time he was president of the B.C. historical society. He says the cemetery is being cared for by residents of the area but is concerned that sufficient funds be raised to be able to pay those who are looking after it.

Allan's father, Alex, the photographer, moved the family to Brandon, Man., just west of Winnipeg, where Alex carried on with his photography work, and then the family moved to Vancouver in 1930, to be near two of the sisters who had married in Portland, Ore. Later, Allan moved to Victoria.

Leonoff reports that the farmers of Wapella were free enterprisers, starting without financial aid from the government or philanthropic societies. Not until 1901, when their crops were destroyed by frost, did they ask for outside assistance, obtaining loans from the Jewish Agricultural Society of New York, which they repaid in full. The society was a subsidiary of the Baron de Hirsch Fund. In 1908 a report on the Wapella farmers stated that the 15 remaining in the colony, "starting without any means whatever are now worth from $10,000 to $40,000 each."

Louis Rosenberg, manager of farm settlement for the Jewish Colonization Association, reported that 50 years after its founding, "Wapella remains the oldest existing Jewish farm colony in Western Canada." Rosenberg reported earlier that this colony "proved an excellent training ground for young Jewish men desiring to become farmers . . . The Wapella farmers are progressive and modern, some of whom graduated from the agricultural colleges of Saskatchewan and Manitoba. All are engaged in mixed farming and some make a specialty of raising pure bred cattle, horses and sheep."

During a visit to Wapella in 1969 with his son and three of the retired farmers, the Barish brothers, Leonoff drove from Vancouver to tour the place. Because the surviving pioneers there were getting along in years, Leonoff taped interviews with them to compile some of the history of the settlement.

The land had to be cleared of bush before it could be cultivated. Houses were built by cutting down poplar trees for logs, with the cracks chinked with mud. A house would be plastered inside and out with clay, then whitewashed for appearance.

A house would be built in parts, starting with one room and as the family increased, more rooms were added.

Plaster was made out of a mixture of clay, straw and manure from the cattle, all mixed with the feet. Whitewash was made by burning limestone gathered in the fields over hot wood fires. For the roof, poles were used covered with sod cut from solid areas of ground and ploughed into strips. Grass was sowed on top of all this so the sod wouldn't erode.

"The houses were warm and the roofs satisfactory as long as it didn't rain," said one of the settlers. "But when it rained heavily for a couple of hours the rain would seep through."

The original farm equipment was very primitive but when steam engines became available, Harry Klenman, son of the colony's founder, acquired one and had the first steam threshing outfit among the Jewish people in 1910. The steamer was put to good use for over 30 years. When Harry died in 1955 a gentile friend, Ernie Symmons, bought it at an auction for the local museum of old tractors. A plaque on it calls it "this famous local threshing outfit, owned and operated by Harry Hart Klenman from 1910 to 1940 . . . best year's run 93,000 bushels." The plaque was placed by the Klenman family with the Jewish Historical Society in 1975. The engine is still used once a year, on July 1, to lead the town's Canada Day parade.

One of Leonoff's interviews tells about Edel Brotman performing a wedding ceremony "right under the sky on Dec. 25, 1898, when it was 50 below zero . . ."

True to Jewish custom, a ketubah was drawn up between the father of the bride and the groom, with the bride referred to as "the virgin Miss Bat-Shevah." One of the terms of the ketubah was that the father of the bride "will give his daughter a dowry of one cow before the chupah." The bride's father was committed also to pay all expenses of the wedding and "he will clothe her with clothing appropriate to her position."

The farmers said they had no problems with their Christian neighbors. "They accepted our way of religion as our right. We didn't interfere with their religion, and they didn't interfere with ours. We did no farm work on Saturday but would work on Sunday, instead. When we worked together with our Christian neighbors on threshing crews, in order to observe our sabbath we would hire a man as our substitute."

Sam Barish recalled that only once, in 1921, "one or two intolerant persons" laid a complaint against the Jews for working on Sunday in violation of the Lord's Day Act and they were summonsed to court. "Our case," said Barish, "was eloquently pleaded by a Christian neighbor. He remonstrated the plaintiffs in an open letter to the press, that if they were as faithful Christians as the Jews were faithful to their religion, there would be no complaint."

The case was dismissed and "we were never bothered again by such an incident for the remainder of our years on the farm."

Alexander B. Klenman's house in Wapella. Mrs. Klenman and daughters are having tea. [A. Klenman photo]

O...

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Sam Orlan

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Henry & Eva Ostro

Israel Ostrowiecki

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

P...

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Sam & Dora Prince

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Dora Pizel & Family

Zalman & Pola Pila
199 Clanton Park Road

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nathan & Freda Peck

Wish their relatives, friends & neighbors a happy and healthy New Year.

Dorothy & Ben Pinkus
Wendy, Ernie, Bev, Stacy, Michael & Shawna

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Rita & Martin Peters
24 Nomad Crescent
Don Mills, Ontario M3B 1S6

Isaac, Minny, David, Barbara & Sammy, Alyssa Peters
Morris, Marsha, Michelle & Jennifer Goldstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Rhoda & Max Ptasznik & Family

wish their relatives and friends a happy and healthy New Year.

Hanna & Philip Price
Downsview
Dvora & Tzvi Snit & Family
Avi, Kobi, Nora & Elona
Israel

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jordan
Michael, Zane & Samantha
Jack, Sigal & Tommy

לשנה טובה תכתבו

In this tableau, a life-sized model of a Bedouin playing the Rababi, a single-stringed instrument. [WZPS photo courtesy the Museum for Bedouin Culture]

Museum helps preserve fading Bedouin culture

KIBBUTZ LAHAV, Israel (WZPS) —

A museum dedicated to the Bedouin culture may seem like a contradiction in terms, for how does one preserve a nomadic way of life which is, by definition, impermanent?

Nevertheless, in strikingly realistic exhibits, the fast disappearing culture of this resilient desert people is being preserved in The Museum for Bedouin Culture in the northern Negev.

The museum, the only one of its kind in the world, recreates the rich and colorful heritage of a people who migrated from Arabia to this region over 600 years ago.

Theirs is also a vanishing heritage, for the realities of life in a modern political state have meant that the Bedouin are slowly moving from goatskin tents to modern homes.

In a deliberate, and sometime controversial policy, the Israeli government has for many years offered monetary and land compensation to Bedouin who choose to settle in specially-built townships. The inexorable process of urbanizing — or sedenterization, as it is more often called — may well mark the end of the Bedouins' nomadic culture.

Perched on a hilltop overlooking Kibbutz Lahav and the surrounding desert, the museum hosts over 5,000 visitors each month. Tours are conducted in Hebrew, English and Arabic and many of the visitors are themselves Bedouin.

The exhibits are divided into two distinct sections — one on the Bedouin of the Negev and the other the Bedouin of the Sinai. Each has its own life style, dictated by differing available resources.

Various aspects of Bedouin life are portrayed in a series of lifelike tableaux. The opening exhibit is a Bedouin tent woven from sheep and goat hair, divided into separate men's and women's areas. The female mannequin is seen at her household tasks while the man is preparing the traditional coffee with which to welcome his guests.

In the strictly patriarchal Bedouin society, only an adult male of authority can perform the coffee ceremony, an important ritual in hospitality. The grinding of the coffee beans, in a special mortar, is done in a distinctive rhythm, so everyone knows that coffee is being prepared.

Bedouin women do virtually all the work connected with the household, including shepherding the flocks, weaving clothing and rugs and gathering and preparing food, some of which are displayed in the exhibit. A life-sized model of a "wedding camel," bedecked with woven saddle bags, rugs and coins, which a generation ago used to carry Bedouin brides to the wedding tent, is one of the most striking exhibits in the museum.

Other displays include a collection of ingenious make-shift toys made out of odds and ends found in the desert: pieces of wood, soft-drink bottle caps, defanged barbed wire; and a model of a sheikh's tomb, a holy place in the desert which always includes a guest room for passersby, supplied with coffee, sugar and basic foods.

The Bedouin Museum is part of a larger complex, the Joe (Yosef) Alon Regional and Folklore Centre, named for the veteran Israeli pilot who showed great interest in the region and its inhabitants. Alon was murdered under mysterious circumstances while serving as Israeli military attache in Washington in 1972.

The centre was established by Kibbutz Lahav whose members, devotees of desert life, decided to pool their collections of archeological and Bedouin artifacts in order to set up the museum. A sizable number of items on display are part of the wide-ranging collection donated by anthropologist Dina Goren, the museum's first curator, who lived in the Sinai for many years and had close ties to the Bedouin there. Many of the Bedouin themselves have contributed family heirlooms to the museum.

The government's urbanization plan, although vastly improving the Bedouin standard of living, is slowly robbing them of their cultural identity. While the museum is itself a treasure, the sad prospect is that it may become necessary to visit the museum for Bedouin culture just to remind ourselves of the once rich and colorful heritage of this nomadic people.

Paul & Rachel Piuti & Sons

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Moniek & Genia Prusznowski

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597 Old Orchard Grove

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac & Sylvia Peck

Ryan, Jared & Samantha

wish their relatives and friends a happy and healthy New Year.

Joe & Bluma Pomeranz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Leib Pillersdorf & Family

173 Caribou Road

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Wish their relatives, friends & neighbors a happy and healthy New Year.

Rs...

Mr. & Mrs. P. Rechtsman and Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

David & Wendy Rechtsman Mikael & Noah

wish their relatives and friends a happy and healthy New Year.

Mike & Sally Rosen & Bubi Helen

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam & Eva Rotholc & Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Murray and Sylvia Rumack

Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

Bella Robinson

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Max & Mania Rubinstein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Martin, Lena, David & Joshua Rauchwerger

wish their relatives and friends a happy and healthy New Year.

Willie & Bertha Rosengarten & Family

672 Briar Hill Avenue.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Paul & Phyllis Rosengarten

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

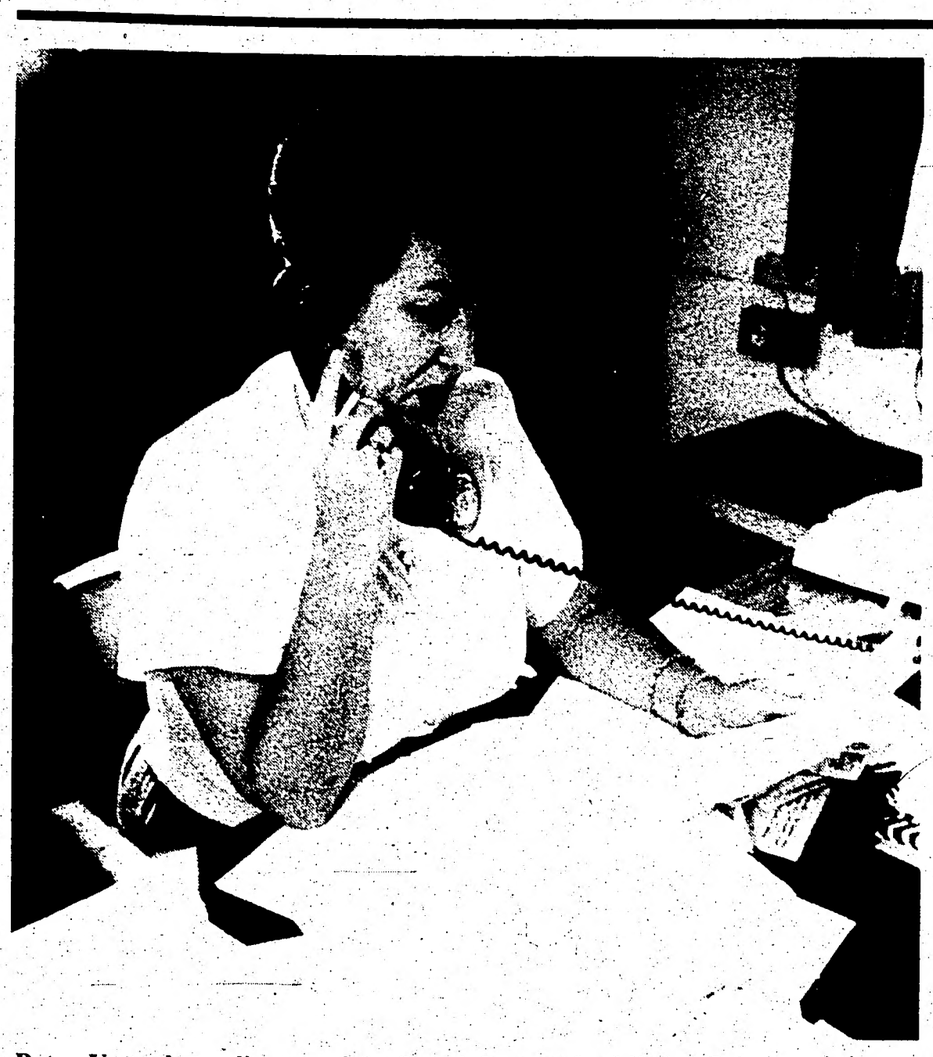
Ralph, Yona, Jesse, Danielle Joanna, Kari Rabinowicz & Mrs. Bella Rabinowicz

wish their relatives and friends a happy and healthy New Year.

Max & Sabina Rosenbloom Joseph, Lee, Sheera & Avi Minkowitz

Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו



Batya Untershatz, director of the Search Bureau for Missing Relatives, is inundated with requests for assistance in her Jerusalem office. [WZPS photo]

Jerusalem's search bureau helps survivors find family

JERUSALEM(WZPS)— Each inquiry to the Search Bureau for Missing Relatives in Jerusalem tells a different story about family branches separated by time, distance and the Holocaust.

The search bureau, established by the Jewish Agency after the Holocaust to assist survivors in locating their relatives both in Palestine and abroad, is today run by Batya Untershatz, 46, who immigrated from Vilna in 1971 and began working for the bureau one year later.

Primarily due to the recent wave of aliya from the Soviet Union, some 600 mail inquiries are received monthly along with another 200 telephone/walk-in inquiries, figures which represent a 400 per cent increase over 1989.

Those seeking services include Soviet immigrants looking for family members, or their descendants, who came to Israel in the early part of the century, Holocaust survivors searching for family members, genealogists and anyone interested in knowing if, perhaps, unknown to them, a branch of their family is living in Israel.

Inquiries from the Soviet Union in particular are so numerous that the search bureau had to acquire a larger mail box. A typical day's mail brings letters from Jews in Vinnitza, Moscow, Nikolayev, Tashkent, Kursk, Leningrad, Veronezh, Beltzy, Irkutzk, Bratsk, Baku, Samarkand, and Minsk.

Nathan S. in Moscow wrote to the Search Bureau looking for his aunt's children, his first cousins, who were born in Odessa and came to Palestine in the 1930s. The original family name was Friedel, but, unknown to Nathan, they had taken Israeli names.

According to Nathan, "One cousin was a famous political figure in Israel and a member of Knesset while his brother worked on a kibbutz." Batya found the politician, Nathan P., in Jerusalem but his brother had passed away. Both Nathans were named after the same grandfather.

The Israeli Nathan was delighted to hear of his Russian relatives and provided the name of another first cousin, currently living in Haifa. Batya was then able to provide Nathan in Moscow with all the information he required."

Another letter brought an inquiry from a Michael A., now living in Lynn, Massachusetts, who sent in a search form to locate the descendants of his cousins Yaakov and Rachel Cohen who came to Palestine from the Ukraine in the 1920s. Batya started by searching through the list of 300 Yaacov Cohens living in Israel. She first narrowed down the list to those who were of Russian origin and then further eliminated others by immigration date. The next "cut" was by birth date: That left 10 very aged men.

Batya explained the system of identification numbers which are assigned sequentially to family members, thus enabling her to locate Rachel. Next, she identified two daughters of Rachel and Yaakov, both of whom were deceased. However, she was able to trace their descendants and put them in touch with a very happy Michael in Massachusetts.

Another mail delivery brought a letter from an R. Bernstein in Bobroisk who was looking for her family in Israel. Batya was able to locate her aunt, Tamar Bondy, now living on a kibbutz, who was delighted at Batya's call. She knew she had a family in Russia, but had not been in contact with them for over 50 years. As a result of Batya's reunion efforts, the telephone lines once again served as the link between Tamar and her niece in Bobroisk.

A representative of the United Jewish Appeal in Jerusalem brought a facsimile he had received from Australia from a Christine L. who was searching for her family. Christine, it seemed, had been raised in a gentile family, but before her adoptive mother died, she gave Christine a photo of her real parents, identified as Polish Jews from Lvov, provided names and described how they had given Christine to her upon discovering they were to be transported to a concentration camp.

A search through the Pages of Testimony at Yad Vashem produced a page completed in the 1950s by Christine's aunt, Nechama H. (her father's sister), then living in Jerusalem. It took some detective work on Batya's part to locate Nechama, now living in Tel Aviv, but a telephone call resulted in a tearful, but delighted response. "I tried to find my niece in Australia, but the authorities were not helpful and I lost all hope."

The search bureau has records on file from 1948 to 1984 which include the name and address of every living Israeli citizen as well as those who have died within the past five years. Records after 1984 are protected by confidentiality laws, although recent name changes can be found.

An additional set of records consists of search requests received at the office, which includes the name and address of the person initiating the request, the parents names, and, and in some cases, the applicant's place of birth.

Further records available to Batya, who is proficient in Hebrew, Yiddish, Russian, Polish, Lithuanian, English and German, include a register of immigrants from as far back as 1919, published survivor lists, community records, telephone books, and records maintained by the burial societies, some dating back to 1839.

Myer & Miriam Rosenberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Helen Redlick and Perry

wish their relatives and friends a happy and healthy New Year.

Pinchos & Luba Rywiec

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Hannah & John Rosen Karen, Amy and Eric

wish their relatives and friends a happy and healthy New Year.

Jackie & Mike Rotblott

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Genia & Henry Rakowski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Hedda Rothman

wish their relatives and friends a happy and healthy New Year.

Nathan & Heddy Rydel

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sollie & Helen Rich

Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Mary Rapoport

147 Almore Ave.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Leslie & Clara Reitman

Wishing all our family and friends a happy and healthy New Year

Reuben & Bev Redlick Harley, Fara & Sammy

Lily & Mike Rosenberg and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Joe Rosenberg Danny, Etty, Leah & Raphael Gary & Bonnie & Lauren

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack & Ray Ross & Family

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Wish their relatives, friends & neighbors a happy and healthy New Year.

S s...

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mrs. Pauline Sporn Rosen

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David Scheer and Sons & their Families

Wishing all our family and friends a happy and healthy New Year.

The Steinman Family

6 Barclay Court

לשנה טובה תכתבו

New methods help archeologists discover long-lost treasures

JERUSALEM (WZPS)— The city of Jezreel excavation, the discovery of a 19,000-year-old human skeleton on the shores of Lake Kinneret, a unique fresco floor from a place in the Canaanite city of Kabri, and a tomb at what many call "Israel's Stonehenge," are just a few of the many archeological excavations and projects in progress throughout Israel. Excavations are also continuing at such historically rich sites as Hazor, the largest biblical era site in Israel, Tel Ein Gev and at Beit She'an (Scythopolis).

A drinking cup circa. 320 BCE. [WZPS photo courtesy the Israel Museum, Jerusalem]

Most people's image of the archeologist at work is of one laboring in the dust with pick and shovel, slowly but surely uncovering the treasures concealed beneath the earth. A new innovation to local archeology, however, has led to startling new changes in technique. Aerial archeological surveys of sites in Israel by archeologists from Tel Aviv University and the University of Sheffield, England, have recently revealed the whereabouts of undiscovered ancient sites.

"Aerial photography cannot replace ground surveys," said Prof. Benjamin Isaac of Tel Aviv University, "but it can provide good illustrations of a known site and help discover unknown large structures, ancient fields and rural settlements."

Using more traditional means, Tel Jezreel, the site of the biblical city of Jezreel, near the modern town of Beit She'an, is being excavated jointly by Tel Aviv University and the British School of Archeology in Jerusalem. Jezreel was built by either Omri, who became King of Israel in 882 BCE or by his son Ahab, who ruled from about 871-851 BCE and was married to the infamous Jezebel, the daughter of the King of Tyre. Said Tel Aviv University Prof. David Ussishkin, "The monumental remains of the royal enclosure of the kings of Israel are already on view and it is hoped that in a few years' time, Ahab's and Jezebel's palace will by exposed."

Beit Shean itself "is one of the largest and most significant digs in Israel. Two teams are presently working at the Roman and Byzantine town and the biblical Tel," said Professor Yoram Tsafrir, head of the Hebrew University Department of Archeology. "This is an ongoing project of great importance."

At Ramat Hanadiv, near Zichron Ya'akov, a 2,000 year old water conduit built during Herod's reign, was discovered under layers of dirt and mud by an archeological team headed by Dr. Yizhar Hirschfield of the Hebrew University in Jerusalem. The 50 metre long, stone lined conduit dates from the Second Temple period and it is believed to have provided water to a local Jewish settlement from the first century BCE until the first century CE. As soon as the conduit and surrounding area were cleared of shrubbery and rubbish, water began to flow — just as it did 2,000 years ago.

An Aegean fresco floor was uncovered during excavation of the palace at the fortified Canaanite city of Kabri, near Nahariya. According to co-ordinator of the excavations, Prof. Aharon Kempinsksi of Tel Aviv University, the floor is the largest example of its kind to be found to date, and was made by artisans brought in from Crete. "The method used in decoration was unique to the craftsmen of the island of Crete," he pointed out.

At the eight-year-old excavations at Tel Maqne, archeologists from the Hebrew University and the W. F. Albright Institute of Archeological Research recently unearthed cultic inscriptions. The inscriptions are of great importance because of the mystery that surrounds the Philistine culture and language, and because they indicate the inhabitants of the ancient Philistine city of Ekron, one of the capital cities of ancient Philistia, worshipped the Canaanite goddess Asherah throughout most of the Iron Age.

In the southern Golan Heights, at Rogem Hiri, one of Israel's most curious archeological sites was recently unearthed. Nicknamed "Israel's Stonehenge," Rogem Hiri is a megalithic circular construction of several concentric stone walls with a large heap of stones at the centre.

Archeologists, including Prof. Moshe Kochavi of Tel Aviv University, speculate that it may have been a princely tomb which was looted in antiquity. The tomb's masonry is "of the highest quality, with unhewn basalt blocks," said Kochavi. Of the several mammoth blocks that form the roof of the burial chamber, one of them is calculated to weigh five tons.

Last year two marble columns bearing dedicatory inscriptions from the period of Roman rule were found in the ruins of Herod's palace at Caesaria as well as a central stairway and rooms paved with mosaic floors. The palace, which once covered one and a half acres, overlooks the Mediterranean and is built around a swimming pool cut into bedrock.

In addition to archeological discoveries, the past year has been replete with exhibitions of both local and foreign ancient cultures. At the Israel Museum, an exhibition of Etruscan culture, including 350 first millenium BCE metal objects from the ancient kingdom of Urartu and a magnificent Roman mosaic floor from the excavations at Zippori, were on display.

Also displayed were archeological remains on the theme "life and burial," discovered in a beautiful cave in the hills of Samaria. The earliest finds were from the Neolithic period, some 9,000 years ago, and included beautifully painted and decorated pottery. Gold rings, copper and ivory objects also found in the cave, which was last used in the early Bronze Age, the third millennium BCE.

An exhibition of discoveries from the City of David, the capital of the ancient Kingdom of Israel in King David's time, was mounted by the Hebrew University of Jerusalem's Institute of Archaeology and is now being sent on a U.S. tour. It includes rare finds from these excavations, conducted from 1979 to 1985 in Jerusalem by the late Prof. Yigal Shiloh, as well as clay seals from the period of the destruction of the First Temple, contents of ancient houses, clay figurines and a collection of photographs taken at various stages of the excavations.

Morris & Yetta Sternberg and Family
90 Overbrook Pl.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mania Seidel
120 Shelborne Avenue
Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Norman & Regina Silver
36 Renaissance Court
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Steven Stearn David, Paula, Susan & Harley
wish their relatives and friends a happy and healthy New Year.

Nachum & Lea Shore
23 Fanshawe Dr., Richmond Hill
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Bernard, Yona, Natalie Mark & Laura Sperber

David & Rosita Salomon and their daughter Charlotte
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Ben Siwak
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Anne & Joe Steinberg
Bella & Elliot Sinukoff
Evy & Elliot Sugar
Wendy, Stuart & Zachary Himmel
Wish their relatives, machatunim & friends a happy and healthy New Year
52 Green Acres Road

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Dave Singer & Family

Mr. & Mrs. Bernard Steinfeld Rochelle & Gil
wish their relatives and friends a happy and healthy New Year.

The Sandlers
David, Rosie & Danielle
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ben & Helen Sonshine
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

GUSTAVE & MALKE SOSIEWICZ
Best wishes to our children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bella & Charles Springer
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. Max Sharp
2515 Bathurst St. *(Penthouse)*
Wishes all his relatives and friends a peaceful, happy and healthy New Year.

Elliot & Rachelle Switzman Carly, Jordana & Jesse
wish their relatives and friends a happy and healthy New Year.

Max & Dorothy Stern
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Anne & Morris Stein
3 Westover Hill Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Many in midst of ideological crisis

Changes in kibbutzim creating unforseen problems

KIBBUTZ MA'AYAN ZVI, Israel (WZPS) — Reminiscing about the communal way of life on Kibbutz Ma'ayan Zvi 50 years ago, David Raban recalls wistfully, "Everything was shared. When the first member got his own private electric kettle — what a commotion everyone made! And the first private radio! A few years ago a member received a VCR as a gift. Even then people made a fuss. Why get so excited! I said. Soon everyone will have a video. And that's exactly what happened."

Ma'ayan Zvi, an established kibbutz south of Haifa, personifies the dilemma of the kibbutzim today. With its modern dining hall, swimming pool and broad lawns it looks more like an affluent country club than a pioneering settlement.

Located on the Carmel Mountain range, overlooking the aqua Mediterranean Sea, it overlooks the fertile coastal plain and the kibbutz fields, orchards and fishponds. In addition to a commercial garage, Ma'ayan Zvi also runs Scopas Optical Industry, which produces plastic lenses, periscopes and night sites for rifles.

Yet Ma'ayan Zvi, like many kibbutzim, is deeply in debt and in the midst of an ideological crisis. Of its 400 members, more than 100 are on pension and many fear that members are beginning to abandon the sacred ideals on which the kibbutz was founded.

David Raban's soft-spoken wife Ruth looks back on these years with bittersweet memories. "We were spoiled children from Europe," she says. "We knew we couldn't build a country on intellectual work, so we based ourselves on agriculture, on hard physical labor."

For many years income from agriculture, the kibbutz's sole source of income, was highly lucrative. Profits had a direct relation to hard work and bookkeeping was relatively simple, with decisions such as whether or not to buy a new tractor being made in the weekly members' meetings.

But in the 1970s many kibbutzim invested heavily in high-tech industries, managing them the same way they ran their agricultural branches. Competing in the world market, where currency rates fluctuate and cheap products from the Far East abound, the kibbutz's problems began.

Hired labor was also taboo, so the kibbutziks had to man their own industry, from management down to assembly-line workers, with kibbutz members largely ignorant of the art of running a high-tech industry.

In the 1970s and '80s, members who were themselves raised in collective children's houses, began pressing to have their own children live at home. As a result, tremendous sums were invested in enlarging the members' homes and building additional rooms for the children. This change came at a time when many kibbutzim were already deep in debt, due to reduced prices for agricultural produce and the debts incurred by their own floundering industries.

As the kibbutzim began to search for additional income, it inevitably brought them in much closer contact with the outside world. Ma'ayan Zvi, at the doorstep of Zichron Ya'akov, began accepting the town's children into its nursery and kindergarten. Visiting groups of volunteers from archeological excavations in the region were also offered room and board. The possibility of renting out the kibbutz dining hall for weddings is also being discussed, and older members are now being encouraged to take jobs outside the kibbutz.

All these changes are creating unforseeen problems. The kibbutznik who works a minimum number of hours in a simple job, for example, receives the same benefits as a factory manager who works long hours, has tremendous responsibility and travels extensively. Many within the kibbutz are in favor of offering extra pay for overtime, but this is being met with heavy resistance, especially by the older members.

The kibbutz founders feel helpless in the face of the changes and have little to say in how things are presently being run. David, however, refuses to retire, working part time in the kibbutz central office and as a driver. He is very proud that his three daughters have chosen to remain on kibbutzim.

Ruth, a former teacher, is now preparing a scrapbook depicting the history of Ma'ayan Zvi. "It was our values which kept us going in the beginning," she explains. "We built a Jewish settlement in what was once a swamp, living in tents, sometimes going hungry, giving the maximum and foregoing material comfort for the sake of the community."

The Rabans now live in a modest apartment, affluent by kibbutz standards, with four rooms, utilitarian furniture, a stereo tape deck, color TV and, of course, a VCR. But as we leaf through the albums, Ruth comes to a picture of herself and David taken almost half a century ago. Her eyes cloud over as she lingers over the photo of the two radiant pioneers.

Town and kibbutz children play together in this kindergarten on Kibbutz Ma'ayan Zvi. [WZPS photo]

Mr. & Mrs. Tom A. Silverman
Brad & Marcie
wish their relatives and friends a happy and healthy New Year.

Laury, Evy & Billi Snow
Best wishes to our children, grandchildren, friends and relatives for a happy, healihy & peaceful New Year.

Harold Sayles
471 Coldstream Avenue
Wishing my relatives, friends & neighbors a happy and healthy New Year.

Sam & Minka Smith
35 Purdon Drive
Best wishes to our children, grandchildren, friends, relatives & neighbors for a happy, healthy & peaceful New Year.

Mr. & Mrs. Frank Schwartz and Family
wish their relatives and friends a happy and healthy New Year.

Alter & Helen Steinfeld
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Pola Schonfeld
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dorice & David Silverman & Family
wish their relatives and friends a happy and healthy New Year.

Isaac and Mary Szames
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Mr. & Mrs. Sigmund Schmidt
3900 Yonge St., PH. #3

Wishing all our family and friends a happy and healthy New Year.
The Stern Family
54 Russfax Drive

Leon & Bela Sniatowski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Henry & Susyn
Lisa & Carl Smith

Annette & Michael Sacks
Jordan, Brooke & Eric
wish their relatives and friends a happy and healthy New Year.

Ben & Ruth Shogilev
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Oscar & Florence Shainhouse
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Jack, Lola & Rose-Mary Sylman
Sid, Evelyn & Madison Rochwerg

Mr. & Mrs. Jack Stork and Family
wish their relatives and friends a happy and healthy New Year.

Best Wishes for a Happy & Healthy New Year to all our relatives, clients & friends
Mr. & Mrs. Milton Snow & family
Mr. & Mrs. Stephen Snow
Mr. & Mrs. Allan Schwartz & family

לשנה טובה תכתבו

Zina Abebe, originally from Ethiopia, at work in her salon in Tel Aviv. Her salon is the first in Israel to specialize in styling African hair. [Studio Magnes photo]

Ethiopian olim enter fashion, beauty world

TEL AVIV —

Excitement over Israel's newest immigrants — the Ethiopians who arrived during the Operation Solomon airlift — is running high in every realm of Israeli society, and the fashion and beauty world is no exception.

If past experience is an indication, it won't be long before many of Israel's newest immigrants reserve traditional dress for special occasions and follow the fashion of the day as they enter the working world in every field.

That will mean a new flow of customers to Zina Abebe's already popular Abebe Beauty and Hair Salon, the first beauty shop in Israel specializing in styling African hair. The salon serves men as well as women.

Abebe herself is an olah (immigrant) from Ethiopia who immigrated to Israel as a teenager in 1978. Abebe had always dreamed of starting her own business in Israel.

That dream became a reality last December when she opened her salon near Tel Aviv's Central Bus Station after completing the small business course run by the American Jewish Joint Distribution Committee's (Joint's) Israel office. Abebe is also the first participant in the course to open a small business in Israel.

The course represents the kind of training the Joint, the overseas arm of the American Jewish community, is providing to help Ethiopian, Soviet, and other new immigrants find employment in Israel, with the assistance of funds raised in United Jewish Appeal campaigns.

Abebe hit upon the idea for her business soon after arriving in Israel, when she realized there was a need for her services. "There are so many Ethiopians in Israel but there is no place for us to get our hair cut," she said one afternoon between customers. "Before I opened the salon, we had no choice but to cut each other's hair."

Trained as a nurse, Abebe worked in that profession for several years, in Israel and later in London.

"In London I saw hair salons for Afro-hair, and I was one of their clients," she recalled. "I knew I was going to return to Israel eventually and decided to study hair design so that I could open an Afro-hair salon in Israel."

After she received a diploma in styling Afro-hair, Abebe's next step was to learn the business skills needed to open the salon. She applied to JDC's small business course and began studying there four evenings a week.

Learned marketing, insurance

"Before the course, I didn't know anything about the various aspects of business. I learned marketing and insurance," Abebe said.

Now underway in Tel Aviv and Jerusalem, the course will soon be offered in other cities as well. According to project director Shauli Dreiter, the course is designed to give people with business ideas the opportunity to turn them into reality — enabling new immigrants to create their own employment opportunities.

"Anyone who wants to initiate something in a foreign country suffers from a lack of information and experience regarding the new country. Our goal is for olim to create jobs via small business," said Dreiter.

JDC teaches not only the skills needed to manage a business, but, through its centre for small business development, also offers guidance and assistance once the business gets off the ground.

Abebe herself has not stopped generating business ideas since opening her salon. She plans to import make-up for dark skin and teach her clients how to use it properly. "Make-up for our color skin is not available in Israel, and as a result many of our girls use make-up that isn't for them," she said. "I also hope to do make-up for brides."

Customers have come from as far as away as Jerusalem and Haifa to have their hair cut at Abebe's, the entrepreneur reports proudly. "I really believe the salon will succeed. It's the only one of its kind here."

Wishing all our family and friends a happy and healthy New Year

Eli & Paula Shvili
Jason, Jessica and Dylan

Larry & Pam Shapiro
Mark, Jodi & Robyn

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mrs. Belle Shub & Family

471 Coldstream Avenue

Wish all their relatives, friends & neighbors a happy and healthy New Year.

George & Esther Seidel & Family
David & Debbie
Harold, Tracie & Hayley

Wish their relatives, friends & neighbors a happy and healthy New Year.

Harry & Hania Sporer
Michael, Marsha & Jonathan Lax

Wish their relatives and friends a peaceful, happy and healthy New Year.

Harold & Tracie Seidel & Hayley

wish their relatives and friends a happy and healthy New Year.

Pnina and Moishe Spetgang
Shai, Esther & Eli

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack Szmeiser
Leora & Steven Hazan
David, Lisa & Tabetha Star

Wish their relatives, friends & neighbors a happy and healthy New Year.

Zanvel & Sylvia Stern
Derek and Corinne

37 Steeles Valley Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

T s . . .

Mr. & Mrs. G. Thaler and Family

9 Harlock Boulevard

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our parents, relatives and friends and the people of Israel.

Ian, Tobe, Karen & Sheldon Tweyman

Norm & Sandra Turk and Family

wish their relatives and friends a happy and healthy New Year.

Abram & Genia Tushinski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sidney, Judy, Gary, Louise, Tamara, Ari-Lev & Eliahu Tenenbaum

Wish their relatives, friends & neighbors a happy and healthy New Year.

Dina & Willie Tenenbaum

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Victor & Nancy Tucker

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Stanley & Ida Top

Philip & Alina Turk
Helen, Larry & Cindy
Sally, David, Amanda & Dustin Laren

Wish all their relatives and friends a peaceful, happy and healthy New Year.

V s . . .

David & Sara Visenberg and Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

W s . . .

לשנה טובה תכתבו

Quiet Kiryat Malach is a town with a future

KIRYAT MALACHI, Israel (WZPS) —

The Kastina junction on the Jerusalem-Ashkelon highway is a familiar gathering-point for hitch-hikers and travellers as they make their way west to the coast or south to Beersheba and the Negev. But few stop here long enough to see what lies beyond the highway.

Were they to do so, they would discover a pleasant little town with a friendly atmosphere and an air of new-found prosperity.

Kiryat Malachi, till recently, could have been described as a sleepy development town in the middle of nowhere but in the last 10 years, with the influx of new residents and the establishment of new industries, it has undergone a major transformation and now bears all the hallmarks of a town with a future.

The sounds of hammers and drills can be heard on practically every street as the old gives way to the new; in the public square young couples enjoy an afternoon stroll with their children while, nearby, groups of teenagers explore the boutiques and cafes of the town's attractive new shopping plaza.

The town hall, meanwhile, is abuzz with activity as Yosef Vanunu, Kiryat Malachi's dynamic young mayor and his aides busily finalize new development plans for the town. Pointing with a long wooden cane to the maps lining the walls of his office, Vanunu declares proudly: "We're building 1,000 flats, with plans for 3,000 more and it's all private development."

Three times elected mayor, 46-year-old Vanunu is widely credited with having put Kiryat Malachi on the national map. In 10 years since he was elected mayor, the town's population has soared from 10,000 to 60,000 inhabitants, the newest arrivals being 350 families from the Soviet Union. "We never expected to absorb more than 50," recalls Vanunu smiling, "but now we have the facility to absorb 3,000 more, if necessary."

A proponent of direct absorption, Vanunu leaves no stone unturned in his determination to find housing and employment for the newcomers, encouraging families whose children have left home to rent out rooms and calling industrialists and employers in search of jobs. "We have more than 100 industries in Kiryat Malachi employing 4,000 people," says the ebullient mayor proudly. "I can guarantee that anyone who wants to work can find work here."

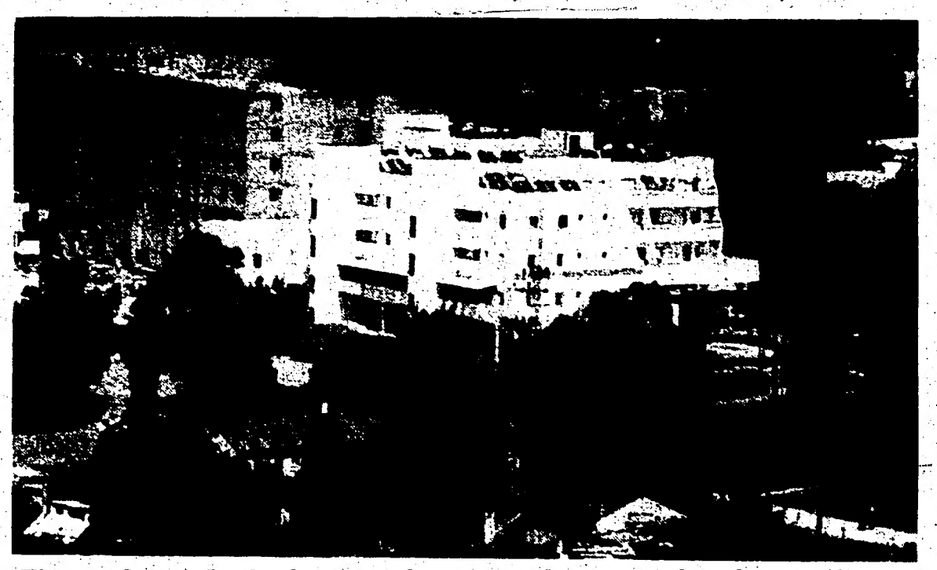
Like most of his colleagues and two thirds of Kiryat Malachi, Vanunu is of Moroccan origin. His family arrived in Israel in 1955, the year of mass Jewish emigration from Morocco, and lived first in Moshav Gefen in the centre of the country. "That was a shock for us," recalls Vanunu with a smile. "We had expected our new home to be green, with trees and vineyards . . . but all we found was bare soil and a few huts."

A bright student, Vanunu studied agriculture at the Hebrew University in Jerusalem and went on to earn a doctorate in economics at Bar-Ilan University. After working in water management, he entered politics in 1978 and was elected mayor of Kiryat Malachi (on the Herut list) for the first time in 1981.

Two of the original 'ma'abarot' huts — such as was home to the Vanunu family in the late 1950s — still stand today, forlorn and abandoned, in the centre of the town . . . a symbol of the past. Around them, setting the tone of the new Kiryat Malachi, are rows of shining white villas constructed by the residents themselves in the popular "Build Your Own" program.

Elsewhere brand new housing complexes and Project Renewal renovations have given the town a fresh, clean look. In recognition of the role played by the Jewish community of San Diego in helping to bring Project Renewal to Kiryat Malachi, one of the town's main thoroughfares bears the name Rehov San Diego (San Diego Street).

Despite Kiryat Malachi's distinctly Sephardi flavor — accentuated by its numerous oriental bakeries — there is no lack of ethnic variety. "We are a microcosm of Israel," affirms Vanunu. "We've absorbed every big immigration wave — the Romanians in the early 1960s, the Bukharans and the Georgians in the late 1960s, the Russians in the mid 1970s, the Ethiopians in the 1980s and now the Russians once again. They are coming here because the've heard that Kiryat Malachi is a good place for immigrants."



Then and now: In the foreground, amongst the trees, a lone hut stands as a reminder of Kiryat Malachi's beginnings as a ma'abarah (transit camp). In the background are some modern dwellings and an apartment block under construction. [WZPS photo]

To complete the melting pot, Kiryat Malachi also hosts an important Lubavitch community. Established here 20 years ago, the Chabad has its own neighborhood, yeshivas, schools and factories and, with two seats on the council, it is a force to be reckoned with.

But, says Vanunu, himself modern orthodox, "There's a lot of respect here for the religious community and we all get on very well."

Indeed one of the town's model factories is run by Meir Lerer, a member of the Chabad community who produces decorative iron bars for windows and gardens. The interesting feature of his factory, however, is that all its workers are handicapped. Though the task of managing the factory entails more responsibility for him, he claims it also brings more satisfaction.

In order to expand and enlarge Kiryat Malachi's industrial base — which already includes textile, pharmaceutical and metallurgical industries as well as Gottex, the famous swimwear producers — Mayor Vanunu is now planning a major economic forum uniting Kiryat Malachi with neighboring Kiryat Gat and Ashkelon to examine how best to attract investment to the region. "My dream," he says confidently, "is to make Kiryat Malachi the centre of this region." With plans on his drawing board for a lake, park, museum and nature centre in Kiryat Malachi, his dream may well become a reality.

Ben & Isabel Waisberg
33 Granite Street, Downsview
wish their children, grandchildren, relatives, friends & neighbors a happy & healthy New Year.

Mr. & Mrs. Hy Weinrib & Marla
Danny & Risa
Shane, Lauren & Jamie Fine
Wish their relatives, friends & neighbors a happy and healthy New Year.

Sara & Menachem Wallach and Sharyn
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Laurie & Larry Wise and Family
wish their relatives and friends a happy and healthy New Year.

Norman & Sonia Wagner and Family
344 Hillhurst Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and muchatonim friends, and the people of Israel.
Harry & Rose Wolfe
43 Kennard Avenue

Helen, Harry & Jason Warga
wish their friends and relatives a happy and healthy New Year.

Ted, Perlan, Mark, Aaron & Randy Waxman
83 Stonedene Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Anne Wise
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Blanche & Sidney Wolbrom
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bernice & Abe Wygodny and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Roz Wasser and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ted, Annette and Madison Wine
wish their relatives and friends a happy and healthy New Year.

Miriam & Leslie Wise & Family
38 Nevada Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Lou & Helen Wronzberg
Rick, Debbie Alexis & Danielle
Larry, Darlene, Lynsey & Tarah
Randy, Debbie, Jordan, Ashley & Dustin
Donna, Jonah, Nechana & Chiam and Sarah Gelman
Wish all their relatives, friends a peaceful, happy and healthy New Year.

Leonard & Gloria Wiseberg Eric & Barbara
wish their relatives and friends a happy and healthy New Year.

Jack & Anne Weinbaum & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

David & Ruth Warsh & our Families
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sylvia & Henry Waks
Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

Coatsworth started club for Jewish boys in '20s

By
IRVING HIMEL

(Part of a speech presented this spring to Beth Tzedec Shabbat Study Luncheon Group)

I want to take you back in time to the year 1929 over 70 years ago. Then there was an unassuming man of modest means, an insurance executive, born in 1890, a graduate of Upper Canada College, a veteran of the First World War, a Christian, by the name of Alan Coatsworth.

He had a most unusual idea to start a Jewish boys club, which he called the Young Maccabees.

Coatsworth had befriended some Jewish boys who were working downtown as newspaper boys and in other unskilled low-paying jobs. There was no thought of proselytizing.

One of the purposes of the club was "to inspire devotion to the ideals of Judaism and inculcate an aspiration for the highest qualities of Jewish character."

The club was formed and in a period of about 10 years, about 150 Jewish boys passed through the portals of his home at 24 Duplex Avenue in Toronto where the club meetings were held.

It became a centre for comaraderie, a place where one could hear inspiring and stimulating speakers like Rabbi Maurice Eisendrath then of Holy Blossom Temple, Rabbi Sachs then of Beth Tzedec Synagogue, Rev. Crossley Hunter of Bloor United Church, Rev. Salem Bland, a minister who preached against prejudice, Rev. Ray McLeary of the Metropolitan United Church, prominent lawyers, nature lovers, photographers, music and literary spokesmen.

But even more important, he opened up the gates of freedom to the Jewish boys of the club who at that time lived in a kind of self-imposed ghetto running from Queen Street on the South, Bay on the East, Ossington on the West and Bloor on the North. Through him we met many Christian groups and leaders and played sports with them and began a period of Christian-Jewish dialogue in the city.

It broke down some of the barriers that existed between Christians and Jews in Toronto and it made it possible for the young Maccabees to meet and make friends with Christian boys and leaders and see a different side to the rather cold and distant "WASP-ish" Toronto.

At that time, Toronto was an entirely different place from what it is now. Eatons had a policy of not hiring Jews; Simpsons did likewise. The University of Toronto had a tight quota on the number of Jewish boys it would accept to the school of medicine.

The hospitals did not hire Jewish staff. The big law firms made it a practice not to hire Jewish lawyers. Certain desirable areas in the city were closed to Jews

Alan Coatsworth

seeking to rent apartments there.

In this world Alan Coatsworth was like a shining star, calling for a world in which people did not discriminate and in which Jews, Christians and people of other races and religions would learn to live in harmony, to respect one another and respect the rights of each other.

The club went on actively until about the beginning of the Second World War in 1939. Prior to that, in 1937, Alan Coatsworth got interested in helping some Jewish boys escape from Nazi Germany. He was able to bring some boys to Canada and help them get settled here and make a future for themselves.

Among those he helped was Klaus Goldschlag from Berlin. Klaus lived with Mr. Coatsworth in his home, was financed through school by him and eventually graduated as an honor student at the University of Toronto. He went on to become an outstanding diplomat in the Canadian Foreign Service.

Other boys he helped were Curt Loeb, Franz Kraemer and Eric Hoch. They went on to distinction in art, music and other fields.

He also helped a number of Jewish boys from Germany and Austria who were interned in Canada during the war, to gain their freedom from internment and went on to open up his house to them as a place where they could meet other people and enjoy social companionship.

When the war was over, Coatsworth felt that he should do something to repair the lines of communication that had been severed between Canadians and West Germans. As a result he established a Canadian library at Marlburg University in West Germany, one of the oldest universities in Europe. It became the largest library of Canadian books in West Germany.

He also established an exchange program between Marburg University and the University of Toronto for professors and students. For his contribution to Marburg, the University made him an honorary senator.

Alan Coatsworth was a man to whom many people in Toronto turned for help in time of trouble and he never failed them. He was active in the Big Brother movement and many other public projects.

He was also a man who enjoyed a good laugh and making others laugh. At one club meeting a member was about to sit down inadvertently on a chair on which there was a music record of Schubert's Unfinished Symphony. Alan quickly stopped him with the wry comment "you almost finished the Unfinished Symphony."

Alan Coatsworth was a truly remarkable man, in the best sense, to quote my mother "a goldena mensch — a golden human being." His life and dedication is one which should inspire us to make Canada the kind of country he wanted it to be. We have about 30 young Maccabees still living at the present time, including Max Simon, Carlyle Krieger, Dr. Philip Martin, Dr. Harry Silverstein, Dr. Percy Singer, Ben Samuels, William Slater, Daniel Dunkelman, Leo Orenstein, Harold Yolleck, Irving Berger, Sydney Faibish, Sidney Paul and Philip Zarnett.

Dr. & Mrs. Joseph Weinstock
David, Moss, Mark & Daniel

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Jack Wilder
& son Allen

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sarah & Abe Wertman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Lynda & Charles Weinberg
Jodi & Lisa

wish their relatives and friends a happy and healthy New Year.

Jack & Rachel Winegust
16 Brookview Drive

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Hanna Weisfeld
Morry, Ely & Eitan

wish their relatives and friends a happy and healthy New Year.

Mrs. Rosie Wittman

wishing my relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Harry & Shirley Wolfson
and Family
78 Waterloo Avenue

Fred & Rina Winegust
Tamara, Adira & Yardana

wish their relatives and friends a happy and healthy New Year.

Shelly & Yaffa Wise
Talya, Yishai, Ami & Natan

wish their relatives and friends a happy and healthy New Year.

Harry & Ida Weisleder
Mark & Jodi
Louis & Marsha
Anne & Sam Himelfarb
Adam & Eric

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Perla & Sam Yakubowicz

wish our children, family & friends a happy & healthy New Year

Shalom Israel

Chaim & Renia Yontef
and Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Al, Margit & Michael Yuffa
Sandra & Harry Kaufman
Toby Gornstein

Wish their relatives, friends & neighbors a happy and healthy New Year.

Hy & Ruth Young

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Yermus Family

Z's...

Meyer & Sylvia Zeifman
436 Glencairn Ave., Toronto, Ont., Canada
35 Pele Yoetz, Yemin Moshe,
Jerusalem, Israel

Wish all their relatives and friends a peaceful, and healthy New Year.

Aron & Tova Zaidman

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Abe & Margot Zukerman

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Nathan Zajdner

Y's...

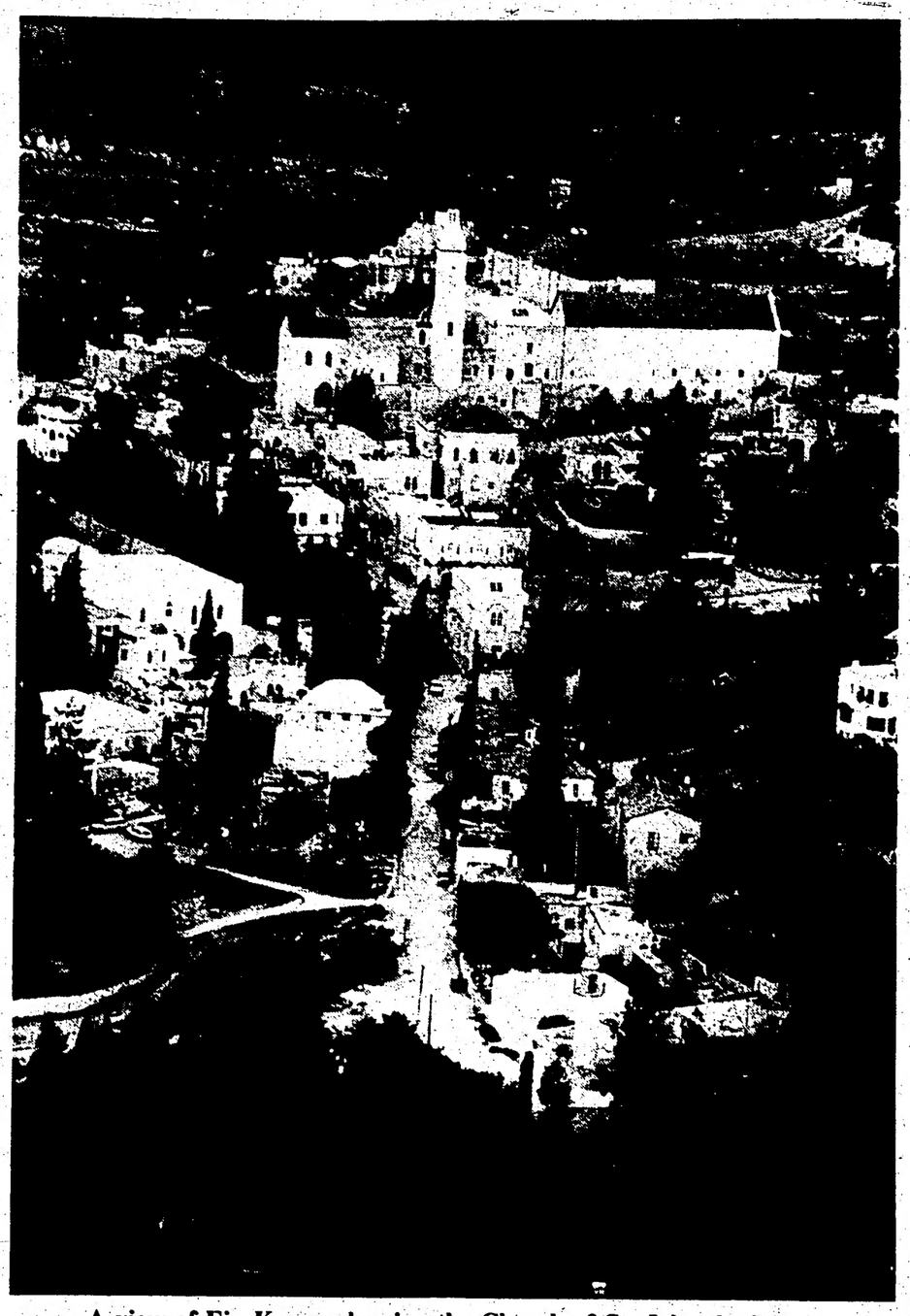
Morris & Tamara Zeitman

extend best wishes for a Happy & Healthy New Year to our children
Dr. Henry & Paula Zeitman & Children
in Dallas, Texas
Jack & Lily Bitton & Sons
in Toronto
and to our family and friends in Toronto, Paris & Israel

לשנה טובה תכתבו

Quaint village of Ein Kerem

Jerusalem's first artist colony untouched by modernity



A view of Ein Kerem showing the Church of St. John the Baptist.

JERUSALEM (WZPS)— Nestled in the Jerusalem forest lies a quaint village seemingly untouched by modernity. Ein Kerem, one of the holiest Christian sites in the world and home of Jerusalem's first established artist colony, lies just eight kilometres west of the hectic pace of downtown Jerusalem.

Called "The City of Judah" in the New Testament, Ein Kerem is the birthplace of John the Baptist. Throughout this village, whose residents are predominantly Jewish, the bells of St. John the Baptist's Church ring regularly, while Christian pilgrims are an integral part of the village's character.

In keeping with Ein Kerem's unique religious pluralism, Mary's well, a spring used by Mary, the mother of Jesus, for cleansing, flows beneath a Moslem mosque, and in the distance is the Russian Church, Maskobiya, its brick red steeple joining the steeples of the other two churches in distinguishing Ein Kerem's skyline.

At the outskirts of the village, one could easily conclude that the ancient Garden of Eden still exists, for here the seven fruits of the Bible flourish — olives, figs, wheat, grapes, barley, dates and pomegranates — lining the unsidewalked streets and gracing the open fields. Colorful flowers and trees are naturally intertwined with these ancient fruits, and like Ein Kerem itself, represent the blending of antiquity with modernity. At the end of the village's main road stands the imposing red gate of the Notre Dame of Zion Convent. Ringing the doorbell, visitors are met by Sister Andrena, who immediately espouses a 10 minute mini-history of the convent. Once an orphanage, the convent now houses 14 nuns, some of whom speak Hebrew.

Most residents left in 1948

In contrast to the timelessness of the Christian sites, Ein Kerem's modern history is very much a part of Jerusalem. In 1948 a skirmish with the Arab residents of the village resulted in most of them leaving. New immigrants from Morocco, Poland, Hungary and Yemen then settled in the village making it a true cultural melting pot.

In 1967, Mayor Teddy Kollek decided to rejuvenate Ein Kerem, while at the same time establishing an artist colony in Jerusalem. So began the gentrification of Ein Kerem. Now lawyers, doctors, journalists and artists live side-by-side with nuns, priests and monks and hidden behind the old stone building, are elegant homes doubling as art galleries and studios.

Yitzhak Greenfield, originally from New York, is an artist who settled in Ein Kerem 20 years ago. His prints reflect the peacefulness of Ein Kerem, and are deeply interwoven with religious symbolism. His work has been internationally displayed and he has permanent collections at the Metropolitan Museum of Art in New York and the Israel Museum in Jerusalem. "Ein Kerem is like no other place I've been," he says, "It's unspoiled, with people of all religions living together without tension."

Ruth and Etienne Debel have operated an art gallery since 1973. "We sell artists' work to museums in Israel and abroad, and many people come to Ein Kerem for the sole purpose of visiting the gallery," she says. When asked why she chose Ein Kerem and not the fashionable art section of Tel Aviv for her prestigious gallery, she replied, "Ein Kerem is very special. It is one of the few truly harmonious places left."

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wish their members, friends and families
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לשנה טובה תכתבו

Raises funds for needed public projects

Israel's lottery helps transform vice into virtue

Israelis line up to buy lottery tickets under the watchful eye of Charlie Chaplin.

JERUSALEM —

Mifal Hapayis, Israel's lottery, has transformed vice into virtue.

Nobody believes that the lottery's regular customers are generous philanthropists, but at least the human preponderance to gamble has been channeled into raising vitally needed public revenue.

Moreover, Mifal Hapayis' sophistication and expertise in the economics, marketing, psychology, and computerization of lotteries has meant that its advice and assistance is frequently sought by lottery organizations on every continent.

Owned by Israel's association of local authorities, the lottery, which was founded in 1951, has pioneered the concept of generating funds through state-regulated gambling.

Last year alone, Mifal Hapayis allocated more than $100 million for vitally needed public projects, building schools, community centres and medical facilities.

Over the same period more than $160 million was paid out in prize money including the largest-ever jackpot of nearly $4 million. Each ticket costs less than 40 cents.

Mifal Hapayis spokesman Avi Hefetz recalled that "in the late '50s and '60s, Mifal Hapayis advisers travelled throughout the world to countries wishing to set up their own national lotteries."

In fact, Mifal Hapayis assisted in the establishment of lotteries in 17 African countries alone. Help was also given in Latin America, Asia, and Eastern Europe. Dozens of countries literally modelled their lotteries on Mifal Hapayis.

In more recent times, Mifal Hapayis' continued knack for the novel has attracted the attention of many Western countries. The lottery has introduced a diverse array of games which have been highly successful in tempting more and more players. Among these are "scratch and win" cards that offer the lure of immediate winnings rather than having to wait for the weekly draw.

But by far the most radical innovation in recent years has been the introduction of subscriptions, which Hefetz describes as Mifal Happayis' greatest-ever marketing success. The idea is simple, but the extra profits reaped have been enormous.

Players receive fixed numbers that are registered on the lottery's computer for daily and weekly draws. Fees are deducted periodically from the customer's bank account, while winnings are automatically credited.

On the surface, this method seems to take the romance out of the matter. But in practice, convenience has persuaded nearly 400,000 Israelis, representing 13 per cent of the adult population, to take out subscriptions, and numbers are rising fast. This appeal has been further enhanced by the issuance of blue plastic subscription cards that resemble credit cards.

Israel's national lottery advisers have been in constant demand worldwide for help in implementing the subscription scheme. For example, Mifal Hapayis chairman Gideon Gadot was recently in Australia, where lottery officials were astonished at the potential effectiveness that the plan offers.

Mifal Hapayis uses extremely sophisticated equipment. The entire lottery network is computerized, and players can even opt to have the computer select a lucky number on their behalf. A high-tech information contract was recently signed with France's national lottery for the exchange of know-how in computerizing lotteries.

(Jerusalem Dateline Highlights)

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BOB RAE
Premier of Ontario
On behalf of the Government of Ontario
I wish to extend best wishes
to all members of the Jewish Community
for a happy and healthy
New Year.

לשנה טובה תכתבו

ELINOR CAPLAN, M.P.P.
Oriole

My best wishes during this High Holiday season.
May the New Year bring peace,
health and prosperity.
Shana Tova.

Elinor

If I can be of assistance please feel free to call my office at 494-6856 or write to me at:
Suite 100, 30 Esterbrooke Avenue,
Willowdale, Ontario, M2J 2C4.

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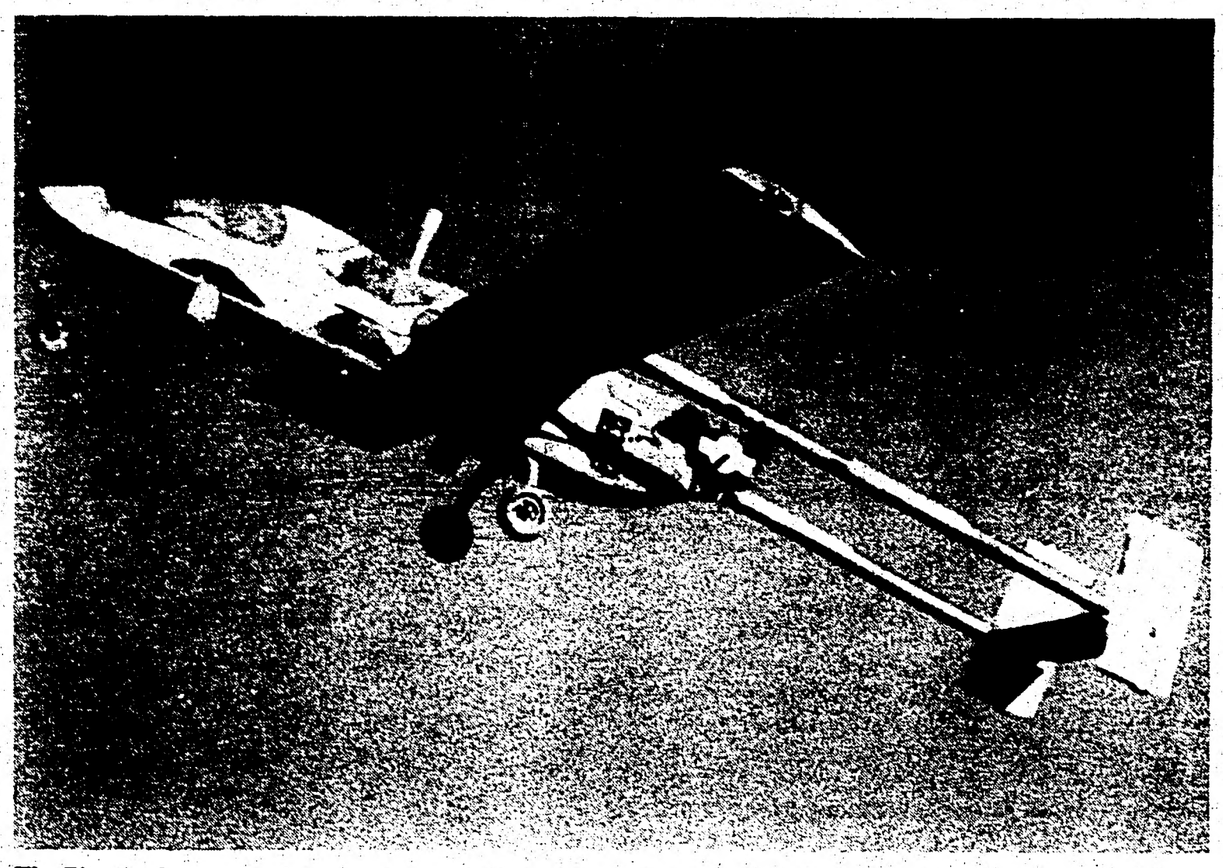

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Unmanned airplanes gather intelligence

JERUSALEM (WZPS)— With the production of the *Mazlat* (the Hebrew word for unmanned air-vehicle, or UAV), Israel has confirmed itself as one of the world's leading producers of intelligence gathering technology.

The Gulf War recently offered Israeli UAVs an excellent opportunity to prove their worth as they flew reconnaissance missions for the U.S. navy. These tiny unmanned planes were able to relay, instantaneously, details of enemy positions, guide "search and destroy" missions and assess bomb damage.

The Mazlat has a flying capacity of nine hours and a range of 200 kilometres. It can operate day and night and can be launched and retrieved both from land and sea.

In Israel UAVs play a pivotal role in intelligence and counter-terrorist activities by keeping a quiet eye on the country's borders.

The U.S. army, pleased with the success of the Mazlat in Operation Desert Storm, now plans to acquire more Israelii-made UAV systems.

Enzymes discovered in eliminating smells

REHOVOT, Israel — The taste of food or toothpaste stays with us long after the food has been swallowed or the toothpaste rinsed out. Why is it, then, that a smell disappears as soon as the source of the odor is removed? In an article that appeared recently in the prestigious British science journal *Nature*, an Israeli researcher provides a possible answer.

Studies conducted by Prof. Doron Lancet and doctoral student Daniel Lazard of the Weizmann Institute have revealed the existence of enzymes that perform a previously unrecognized function in the sense of smell. These enzymes are located in a thin patch of nasal tissue called the "olfactory epithelium," which is responsible for identifying odors and conveying this information to the brain.

Most odorants are volatile, water-avoiding chemicals that rapidly penetrate oily cell membranes. As such, they should easily spread throughout the sensory epithelium, continuously stimulating the sensory cells. From there they might even enter the brain, causing unpredictable damage. However, this evidently does not occur. In fact, scientists in various laboratories have shown that the sensory cells stop responding within about a second after the odor source is removed — which corresponds to everyday human experience.

Lancet believes that two enzymes he discovered in the sensory tissue may be responsible for this signal termination. One of them is a novel member of the cytochrome P450 family, enzymes found in many body tissues. These help detoxify chemicals that would otherwise remain inside cells and cause biochemical damage, including cancer.

The second enzyme, olfactory-specific glucuronosyl transferase, is akin to proteins that typically pick up where cytochrome P450 leaves off, transforming an oily molecule into a water-loving one that can be readily cleared from tissues.

Lancet suggests that his newly discovered olfactory enzymes, by acting similarly, may protect the central nervous system, only a few milimeters away from the sense organ, from neurotoxic damage.

At the same time, he believes, such enzymes have yet another role in the sensory tissue: the termination of odor signals. Without such a mechanism, man and animals could not function in the complex world of smells, as previously sensed odors would constantly interfere with the newly encountered ones.

(Jerusalem Dateline Science)

לשנה טובה תכתבו

Kadoret has own set of values

Lawn bowling a highly competitive sport in Israel

Lawn bowling, known in Israel as kadoret, is far more than a sport. It is a pastime with its own set of values, and those who play partake of its distinctive social life.

The game originated in England during the Middle Ages and became popular with the nobility of the late Renaissance. At the end of the 16th century, biased bowls were introduced, i.e., bowls which did not roll straight, but because of internal weights, travelled in an arc-like path. This refinement demanded more skill and increased the competitive fascination of the game.

The object of the game is to place one's bowl as near as possible to another stationary one, or jack, and, if necessary, to knock the opponent's bowls out of the way. Two teams of up to four people compete on a portion of the green or rink. The green is about 38 yards square, and a rink is approximately 38 yards long and five yards wide.

Transplanted to Israel's coastal plain, on sandy soil which is ideally suited for growing carrots and strawberries, bowls is a highly competitive sport whose values and amenities have travelled well.

There are nine clubs in Israel, with 1,000 members altogether: Jerusalem, Haifa, Natanya, Ra'anana, Ramat HaSharon, Ramat Gan, Savyon, Kfar MaMaccabia, and Kiryat Ono. The Ra'anana club, founded in 1981, is the largest.

Proper clothing

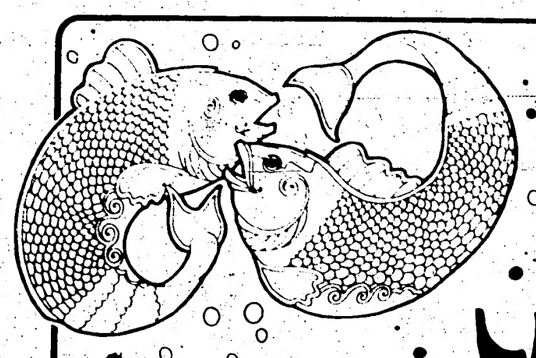
The ritual of bowls belongs to the culture which gave it its present form. One must wear "whites"; that is for men, white trousers, shirts, and sweaters, although it is permitted to wear blue in the winter months. According to Cecil Cooper of Israel's Ra'anana Lawn Bowling Club, "White is a sign of discipline and looks good. If you have the wrong clothes, then you are off the green. One's shoes must have an absolutely flat sole with no heel."

With players ranging in age from 13 to 92, the Ra'anana club numbers 170 men and 120 women. The nature of the games varies according to the day of the week. On Monday, ladies play exclusively. Tuesdays are mixed. On Wednesday and Thursday, men and women play their own games separately. Friday is men-only. Saturday is mixed in the morning, while the afternoon is set aside for privately arranged games.

The game demands concentration and self-discipline. "It is a sportsmanlike game," says Dennis Lee, another member of the Ra'anana Lawn Bowling Club. "The players clap for a good shot, even if it is their opponents."

(Jerusalem Dateline Sports)

Two hundred male and female lawn bowlers participated in the Fifth Open Annual Passover Tournament at Kfar HaMaccabia in Israel.



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לשנה טובה תכתבו

Father's devotion to Judaic tradition makes son proud

By
ROBERT ELKIN

My father David Elkin, is not an observant Jew. In fact, he has spent much of his life avoiding anything religious except for weddings and bar mitzvahs, and those he only attends out of a high regard for family and food (not necessarily in that order).

And yet, he is extremely proud of his Jewishness. Two wonderful stories from his youth are indicative of this dichotomy in his character.

One summer in Ste. Sophie, Que., while he was courting the woman who would one day become his wife and my mother, my father was talked into attending Shabbat services at the local synagogue. The building, which served Jewish farmers in the area, stood beside a pasture complete with grazing horses.

Upon entering the synagogue, my father sat in the back where he would be unnoticed. During the service, however, he observed several men being called up to the Torah, and he began to worry that his future in-laws might take it upon themselves to have him given an aliya as well.

My father's problem was that although fluent in Yiddish, he could not read Hebrew, and the honor would be certain to become an acute source of embarrassment to him.

Worry eventually turned to panic, and my father decided to leave, not by the door, which might disturb the worshippers, but by an open window directly behind him.

Steeling himself, he went out the window, grabbed the nearest horse (ignoring Judaic strictures on Shabbat travel in the process), and galloped off, thereby solving his problem and giving our family much to talk about in years to come.

The second story concerns the time my father spent as a prisoner-of-war in Germany during the Second World War after the bomber in which he was a navigator was shot down.

In the camp, Stalag IIIA, some 30 kilometres from Berlin, "church parade" for Protestants and Catholics took place every Sunday. Needless to say, there was no "synagogue parade" on Saturdays.

My father's compound contained 4,000 Allied prisoners-of-war from Britain and the Commonwealth countries, as well as a few from the United States.

Shabbat services were held in compound

One of the prisoners, a very religious American Jew decided to hold Shabbat services in the compound. He and a fellow countryman had been captured with prayer shawls and prayer books, but since their capture took place in the last months of the war, and their captors were Luftwaffe (Air Force) personnel who took such matters less seriously than their S.S. and Gestapo counterparts, these articles were returned to them before they were sent to the camp.

More probably, the Luftwaffe officers did not want to have to explain the disappearance of two American officers to a post-war court of inquiry.

A minyan, including my father (the only Jewish Canadian POW in the camp) and several Americans was found and services went on as planned.

When the services began, a German guard approached, and seeing the worshippers with their prayer shawls, bowing and praying in the open compound, curiously asked, "Was ist los? (What is this?)." He was abruptly silenced by a nearby gentile prisoner who told him to be quiet out of respect for the Jewish Sabbath.

The infuriated guard pushed and argued with the congregants, and failing to disperse them ran for reinforcements, soon returning with an officer and a dozen armed guards.

The sight of these troops arriving at a full gallop, with bayonets fixed had a miraculous effect on the 1,000 gentile prisoners who were witnessing the event. Almost to a man, they joined the members of the congregation in solidarity with them, bowing and praying as though they had been born to it.

The flabbergasted Germans, feeling themselves powerless to stop the activity, gave up, leaving the congregants to themselves. From that day until the end of the war, the Jewish prisoners observed Shabbat in this fashion, creating what may have been the sole active Jewish congregation in Nazi Germany.

When my 13th birthday and the occasion of my bar mitzvah rolled around, I was told that the Thursday before the ceremony, I would be called to the Torah and that this would constitute my true bar mitzvah.

After I read the prayers, to my surprise my father was called. I looked at him in amazement as the rabbi handed him a paper with the prayers he was to read written phonetically in English, and which he read in a loud, clear voice to the Spanish and Portuguese Congregation.

Some of the things my father has done in his life have made me proud: his wartime service, the quality of the medicine he practices, and his love for his family.

Very little however, fills me with as much pride as knowing that we shared a moment very special to Judaic tradition, for on a rather ordinary Thursday in March, 1964, my father and I came of age together at our bar mitzvah.

Dr. David Elkin (left) and son Robert.

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Zim's new container ship makes first visit to Halifax

By
EMMANUEL ZABAR

HALIFAX —

On a beautiful sunny day in May 1991, a group of dignitaries, politicians, businessmen and other official representatives gathered on the pier to welcome and admire a new beauty — the brand new container ship "Zim Canada" on its first visit to the Halifax port.

The huge- state-of-the-art ship, one of the 10th largest ships of its kind, is 326 metres long, weighing 47,000 tons (unloaded) and is the second ship, out of seven similar new vessels, that Zim is planning to operate in the near future.

A visit to the control deck, even to the layman, is most impressive indeed. The old wooden steering wheel with the heavy brass and metal equipment is long gone — replaced by the most sophisticated computer screens and all kinds of electronic gadgets and buttons. Only there, standing at the top deck and overlooking the sea of containers on its open sky deck, does one realize what a revolution sea navigation has gone through.

Red headed Moshe Bravman, who was given proud of his new "baby." Braverman, who was given the power to run this ship over the seven seas, looked more like a friendly high school teacher than the perception we have regarding a "sea wolf" captain.

The first Zim line ship, Zim New York, visited Halifax some 20 years ago, on April 8, 1972. Since then, the size commercial commitment grew stronger and stronger, establishing a reliable and competitive line between the Israeli — flag ship line and the Canadian counterparts in Halifax.

Zim-Canada's present visit is the 15,058 visit of Zim ships to Halifax so far, moving over 500,000 containers between Israel and Canada.

The Jewish community of Halifax played host to the Zim captains and crews during the last 20 years. The Zim Israeli sailors and officers are welcome to attend community events and celebrations, whenever they land ashore in Halifax. The man who does it all on behalf of the community is Morris Goldberg.

Halifax-born Goldberg, whose association with Zim goes back some 40 years — was almost the happiest man on the pier. For him this was another dream fulfilled adding such a massive link to his bond with Israel via the Zim Line Company.

As a young Zionist, Goldberg started by arranging all the welcoming ceremonies in the Jewish community to every Zim crew arriving at Halifax. Today he walks tall, proud of the great day and the national Jewish sentiment that comes with it.

"The Zim Ambassador — at the port of Halifax" — one of the dignitaries entitled him.

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Musara gets help to fight drug problem

JERUSALEM (WZPS)—

Musrara, a predominantly poor Sephardi community in the heart of Jerusalem, received its reputation as a tough neighborhood in the early 1970s as the home of Israel's Black Panther social protest movement. As one of the centres of drug and criminal activity in the Israeli capital, Musara was one of the first to receive assistance under Project Renewal, an urban and social redevelopment program.

In 1987, the leader of the 2,200 resident neighborhood made an emotional plea to the leaders of the Los Angeles Jewish community, the city twinned with Musrara under Project Renewal, for help in combatting their persistent drug problem. (Of the 400 residents in the 16-40 age group, 100 have been identified as heroine users). To date, 35 individuals have been treated by the newly established program.

Lacking in expertise, a treatment and rehabilitation project was formulated under the auspices of the Jerusalem municipality and the Los Angeles Jewish Federation with support from the Jewish Agency. The Los Angeles Jewish Federation made a $250,000 a year commitment and contributed the know-how and the experience of Dr. Steven Bailey, a noted Californian drug rehabilitation expert. Together with Jerusalem municipal workers and Jewish Agency officials, a plan of action was formulated using the kibbutz for rehabilitation.

Avi, 36, who has been a participant in the Musrara treatment program for the past 17 months, began his rehabilitation on Kibbutz Merav, one of the eight religious kibbutzim that have joined the project. He was adopted by kibbutznik Natan Kinsbursky, an immigrant from Los Angeles who, under supervision, acted as Avi's adopted father.

Serving as an outlet for Avi's frustrations, doubts and hopes, the Kinsburskys and the other 22 families on Kibbutz Merav opened their doors to the recovering drug addict, enabling him to successfully overcome his dependency. Kibbutz Merav transformed Avi's drug dependent lifestyle, becoming his home, family, workplace and recreational centre.

Because of an emphasis on motivation and physical exercise, television and films were unavailable to Avi, who instead became an avid reader and began learning English. He volunteered to work in the fields, which meant getting up every morning at four o'clock and was soon deemed fit for transfer to a moshav, where he was given a new adopted family.

On the moshav, Avi supported himself, paying for his own room and board, and began reorganizing his life, with the project workers finding him an apartment and employment in a drug-free environment.

During the first three years, the program, the first community based drug program in Israel, has solidified into a sound, operative model and has already been extended to the nearby Shmuel Hanavi neighborhood.

In a recent evaluation of the project, the American Joint Distribution Committee termed it a "pioneering and uniquely Israeli response" to drug addiction and a community based model which can be extended throughout Jerusalem. The success of the program has led the organizers to believe that many more people like Avi can be helped to live a healthy, drug-free existence.

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לשנה טובה תכתבו

Airlifted over six month period

Albanian Jews finish exodus

CARMIEL, Israel (WZPS) —

On April 11, as the last eleven Albanian Jews arrived at Ben Gurion Airport, the Israeli press was finally allowed to publicize the mass exodus. Virtually the entire Jewish community of Albania — 300 people — had been airlifted to Israel over a period of six months in a top secret operation organized by the Jewish Agency and the Israeli Foreign Ministry.

At the absorption centre in Carmiel, 120 of them, still confused and disoriented, are struggling with Hebrew in ulpan classes and curiously exploring the streets and stores of this northern Israeli city.

During their mid-morning break, I met with those among them who speak English. Animated and congenial, they kept asking me questions, turning the interview into a lively discussion. Several stressed that they do not want to be associated with the refugees leaving Albania for economical and political reasons. "The Albanians are good people with whom we have no quarrel," said 28-year-old David Kantozi.

Niso Levy, 36, added, "Albania was the only country where Jews were safe from the Nazis. It's true that Jews weren't allowed to practice their religion, but the 1967 ban on religious practice was applicable to everyone, including the Moslem majority."

There have been Jews in Albania since the 16th century, when exiles from Spain entered this Balkan state from Greece. In 1939, Albania was invaded and occupied by the Italians, at which time the Jews left the cities, taking refuge in the rural regions where they were protected and hidden by local citizens.

In 1952, Reuven Nell of the Israel Foreign Ministry made contact with the Albanian Jewish community and "was amazed to learn that despite the fact that there had never been synagogues in Albania or community institutions of any kind, the Jews were aware of their Jewishness and all wanted to leave for Israel."

Secret meeting held

Nell arranged visas for them through the embassy in Moscow, but due to the Communist revolution in Albania, permission to emigrate was revoked. In the 1950s and 1960s, renewed attempts were made to establish contact with the Albanian authorities, but to no avail.

A year ago, a Jewish Agency official met secretly in Rome with Mani Kantozi, the head of Albania's Jewish community, and was informed that the Jews still wanted to immigrate to Israel. Many of the older people had been clutching the dream of aliya since 1952, instilling it in their children and grandchildren.

The aliya plan was given top priority for fear that the new climate of freedom in Albania would disappear after the upcoming elections. The first immigrants arrived in Israel in November 1990; the older ones amongst them with the 1952 visas still stamped in their passports.

Mani Kantozi's son David, an economist, spoke of the problems of adjustment.

"Those of us who speak English or French are managing to make some contact with the outside world, but those who speak only Albanian, an Indo-European language unlike any other, feel totally isolated, especially as, with so many Soviet immigrants in Carmiel, shopkeepers and bank tellers address all newcomers in Russian."

Scattered throughout country

Niso Levy, an electrical engineer, came with his parents, sister, wife and daughter. When asked how the Jews had managed to retain their identity over the years, he explained that even though they were scattered throughout the country — with the majority living in Valona and Tirana — they visited each other often and many of them are related by marriage.

Niso was recently invited by residents of Carmiel to attend a Friday evening meal. He was deeply touched and revealed that the Shabbat ceremony awakened in him childhood memories." I recalled how we used to practice our religion before the 1967 ban," he said.

As regards Jewish culture in Albania, he continued, "There was once a Jewish cemetery in Tirana, but in 1944 the bodies were exhumed and reburied in a mixed Catholic and Moslem cemetery, and an institution was built on the site. In Valona, where my family lived, there was a synagogue. It had a sefer torah, which was taken to the Greek city of Yannina and is evidently still there. We would like very much to bring it to Israel.

Very emotional about his aliya and proud to be a Levy, Niso said, "This is the country of Abraham, Joseph and Moses. Many of us have biblical names, which have helped us keep in touch with the fact that we are Jews."

David Kantozi summed it up simply: "There is an aphorism which says, 'Every stone has its place.' If I were an Albanian I would want to remain in Albania. But I am a Jew, so my place is in Israel."

Members of the recently arrived Albanian Jewish community pose outside the Carmiel absorption centre in northern Israel. [WZPS photo]

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לשנה טובה תכתבו

Written on a jar 2,600 years ago

Ancient message may shed light on Judah's history

Tel Aviv University Prof. Itzhak Beit-Arieh holds a partial reconstruction of a jar inscribed with a message in early Hebrew script dating from the 7th century BCE.

TEL AVIV — A message written on a jar 2,600 years ago has been discovered by Tel Aviv University archeologists.

Once the words are deciphered, they may shed new light on the history of the Biblical Kingdom of Judah.

A team of Israeli archeology lab workers doing a routine cleanup of shards recently, found pieces of a large jar with an inscription in black vegetable ink of 17 lines in early Hebrew script, dating from about 600 BCE. The pieces were found during excavations at Horvat 'Uza, a stronghold in the eastern Negev where some 30 such inscribed pottery bits, called ostraca, have been found in the past. The site has been excavated since 1982 by a joint expedition from Tel Aviv University and Baylor University, Texas.

The script, on the exterior of the jar, contains the words "first, second, third, and fourth," preceded by names, apparently in hierarchical order and relating to the military organization of the fortress. The names, which are already known from other ostraca from Horvat 'Uza, have been deciphered as 'Abiyahu, Eliyashib, Nehemyahu, and Natan.

Three names appear

Three other names appear which are totally new to the archeologists. One of the individuals is described as an officer (*gatzin*) of a tribe (*mateh*). It is the-first time such words appear in a non-Biblical source from the Biblical period.

The ostraca were discovered long after the completion of the excavation season. "Normally, whenever we collect shards, we wash them at the site of the dig to see if there is an inscription on them," said Prof. Itzhak Beit-Arieh, director of the TAU excavation team.

"However, at the end of the season, we simply didn't have time. So we bagged all the last finds and left them aside in our haste to finish the season because we had to clean up and leave.

"Several years passed before we had a chance to restore them in the laboratory. We told our restoration workers to examine all the unwashed shards carefully for inscriptions," said the professor, "and that's how we found the jar!"

(Jerusalem Dateline Archeology)

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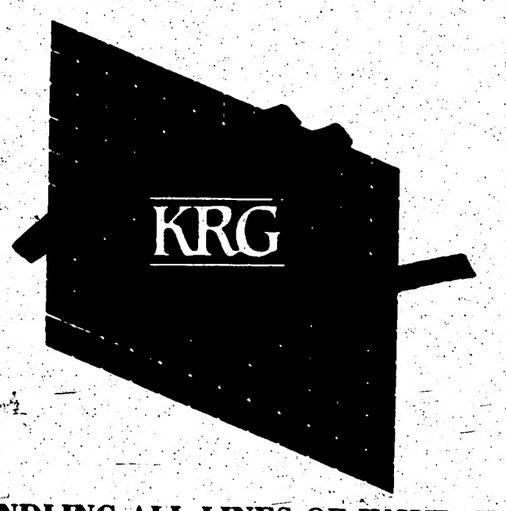

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לשנה טובה תכתבו

New editor once captured by Israeli troops

Foreign correspondent settles down as Chronicle chief

By
ARNOLD AGES

LONDON —

Ned Temko, the new editor of England's venerable Jewish Chronicle, was once "captured" by Israeli troops while he was serving as a reporter for United Press International in southern Lebanon.

He had been told by the PLO during the 1978 Operation Litani campaign that Arafat's troops had retaken a position from Israeli soldiers. Temko set out to confirm that report when he was fired upon from Israeli positions and then briefly taken prisoner. "I think one of Dayan's relatives was among the group that captured me," Temko mused wryly.

That is one of the many adventures that has buffeted the career of the 39-year-old American journalist and author who now serves as editor of the Jewish Chronicle, the newspaper of Anglo-Jewry that is preparing to celebrate its 150th anniversary.

Temko, originally from Washington, D.C. began his career as a foreign correspondent by working for the Associated Press in Portugal and then moved to the main Europe-Africa-Middle East editorial desk of United Press International in Belgium.

In 1977 he was transferred to the Beirut bureau of UPI where his duties took him to Syria, Israel and many Arab countries. During this period Temko became the Middle East correspondent for The Christian Science Monitor. In the early 1980s he was the paper's Moscow correspondent and later became the Monitor's chief Middle East correspondent based in Jerusalem.

Twice nominated for the Pulitzer Prize, Temko is also the author of To Win Or Die, a biography of former Israeli prime minister Menahem Begin. He has also won educational awards for articles on the Soviet Union and a special television citation for his coverage of the release of South Africa's Nelson Mandela.

Interviewed in his bustling Furnival Street office in London, Multilingual (English, Portuguese, Hebrew, Arabic, Russian, Japanese and Afrikaans) Temko said that he become editor of the *Jewish Chronicle* simply by submitting his candidacy for the position when an advertisement for it appeared.

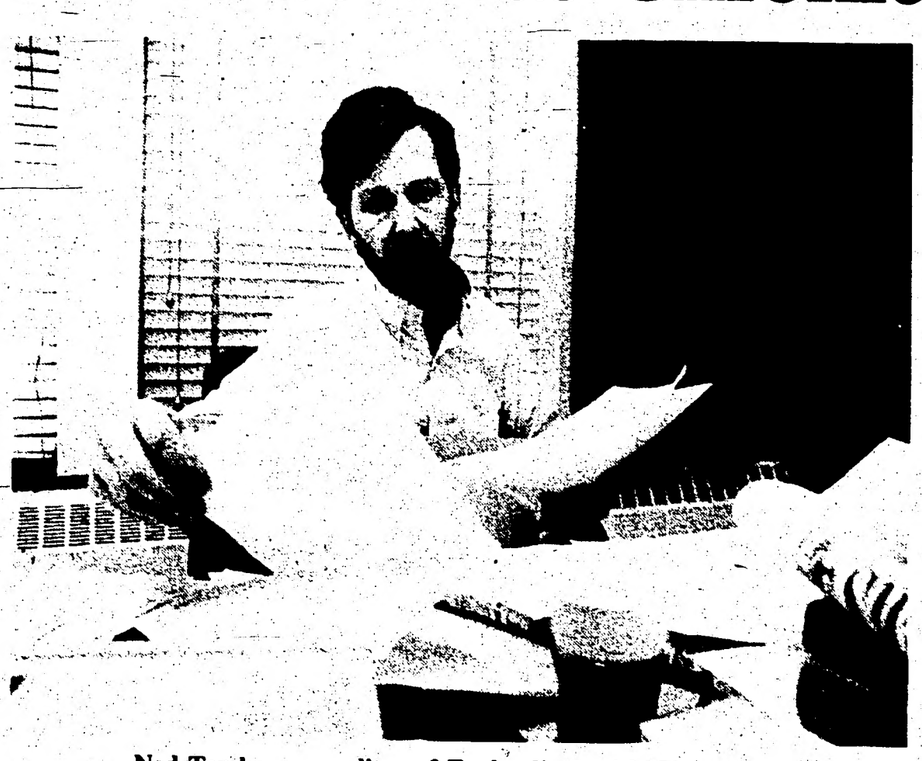
After years of flitting about the world covering international affairs, he had decided that with a wife and a small child, it was time to settle down. "I realized that I was spending to much time in the air."

His wife Astra, is an American-Israeli and a grand-niece of the late Rabbi Avraham Yitzhak Kook of Jerusalem.

Temko is presiding over some important but, as he stressed, not overly dramatic changes at the paper. Improvements on the technological level are readily visible. The Chronicle editorial room now boasts a sophisticated computer system which permits instantaneous page making.

Temko also wants to continue and expand the community oriented nature of the Jewish Chronicle. Since its beginnings in 1841, the paper has maintained a family relationship with its more than 60,000 subscribers.

The social dimension seen in the Chronicle's coverage of the rites de passage in the community is something quite unique and is not found to the same degree in any other English-language newspaper serving a Jewish community. Temko suggested that this kind of reportage cannot be invented; it is based on the long traditions of English Jewry.



Ned Temko, new editor of England's Jewish Chronicle.

The second area for improvement envisaged by Temko is in the approach to news gathering. England, according to Temko, is more dependent on print journalism than is the United States, where the television dominates everything.

Temko hopes that the Chronicle's new lay-out and conceptual organization of the news will offer a more attractive package visually to his readers. "Before our readers could find what they wanted in the paper but sometimes they had to look hard to find it; now they won't have that problem."

A re-designed format with new spacing techniques and an attractive typography which Temko showed this interviewer on a dummy version of the new Chronicle was crisp and easy on the eyes.

The third item on the new Chronicle's agenda is outreach to younger readers. Temko indicates that expanded sections in arts, leisure and travel are intended to reach the under 35 crowd. "It's not that this group has been neglected in the past but we want to fine-tune our approach to meet the concerns of that part of our readers."

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Kibbutz raises tropical fish for export

KIBBUTZ KFAR GILADI, Israel — "At last, we are raising creatures which will be loved and wanted rather than eaten," says Netta Eisen, running his hand affectionately through the large tank of tropical fish.

A member of Kibbutz Kfar Giladi in northern Israel, Eisen had a lot of trouble convincing his fellow kibbutz members that breeding tropical fish for export could be a profitable venture. But Netta Eisen did just that. Three years after researching the idea and obtaining his initial breeding stock, he has already begun to export.

"The world's major tropical fish suppliers are in South America and the Far East," Eisen explains. "We have an advantage because we are so much closer to the European market."

Another advantage the fish breeders have is cooperation with nearby Migal Technological Center. "In South America, tropical fish are caught in the wild for sale, while in the Far East they are also bred in ponds. We are developing unique varieties, using ultra-sophisticated biochemical methods of cross breeding, selection, artificial fertilization, and genetic engineering."

Kfar Giladi is now cooperating with other kibbutzim in the region to raise marketable quantities of the tropical fish, which flourish in outdoor ponds from May to December. Eisen expects to export 200,000 tropical fish this year, including ten varieties of gouramis, livebearers such as guppies, swordtails, and molly, as well as discus, angels, Siamese fighting fish, and several varieties of tetras.

(Jerusalem Dateline Highlights)

Netta Eisen with tropical fish at Kibbutz Giladi in Israel.

Recycled water used for crops

BEERSHEBA — Treated domestic wastewater has been utilized in Israel for some years for irrigation of industrial crops, such as cotton. Today there is increased interest in its use for crops for the food-processing industry.

Prof. Gideon Oron, of Ben-Gurion University of the Negev, is studying methods of irrigating sweet corn for the canning industry with this water. He has developed techniques of subsurface trickle irrigation which saves water and diminishes environmental contamination of the crop.

The experiments are being conducted at a farm outside Beersheba owned jointly by two Israeli kibbutzim in the Negev Plateau. The kibbutzim are cooperating enthusiastically in these projects, which hold promise for Negev farmers and for the Israeli agricultural export industry in general.

(Jerusalem Dateline Agriculture)

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לשנה טובה תכתבו

Increasingly popular with connoisseurs

Avocado fruit a gastronomic delicacy in any culture

JERUSALEM —

Ahuacatl was what the Aztecs called it. In most Spanish-speaking countries it is *aguacate*, while in some parts of South Africa it goes by the name of *palta*. Guatemalan natives referred to it as "fruit of the gods," while in Mexico, where the fruit originated, it is regarded as an essential ingredient for maintaining health and physical prowess.

By whatever name you have come to know it, and whether you happen on the green or dark purple variety, the pear-shaped avocado, which dates back to prehistoric days, has always been and remains today an undisputed gastronomic delicacy.

Once a luxury item, the avocado fruit has in the last few years become increasingly popular with discerning food connoisseurs. The reason for this is not only its special taste, but also its nutritive value: it contains 14 per cent vegetable oil, more protein than any other fruit, a large quantity of vitamins A, B, C, D, and E, and, very important in these days of heightened health-consciousness, no cholesterol. (In fact, avocado oil is an excellent anti-cholesterol agent, consisting as it does of mono- and polyunsaturated fats — a composition which prevents the accumulation of cholesterol and lowers existing blood cholesterol levels, thus possibly reducing the risk of cardiovascular disease — this according to a 1987 report by the California Avocado Commission.)

Israel's avocados are exported worldwide.

In all parts of the world, dieters and vegetarians find the avocado particularly suited to their needs: there are only 137 calories in half an avocado! And homemakers enjoy the innumerable and varied possibilities offered by the avocado — from first course to dessert — and the ease with which it can all be prepared.

Israeli avocado marketed under the Carmel Label — five varieties grown on some 7,200 hectares, mostly along the Mediterranean coastal plain — are enjoyed by consumers on all continents almost year-round. Diseases which often attack avocados do not exist in Israel because the country's climate is drier than that of many other places where the fruit is cultivated.

As for pests, Israel has developed a unique biological control system which eliminates pests without the use of pesticides. This means that Israeli avocados are grown naturally in a carefully regulated ecosystem which keeps them at the peak of health.

The following is an avocado dip with a difference:

Yogurt-Olive Gaucamole Dip

- 2 large or 4 small ripe avocados
- 1 tsp. lemon juice
- 2 tsp. sugar
- 1 medium onion
- 5 tbsp. mayonnaise
- 1 tsp. paprika
- 1 cup yogurt
- 10 black olives, pitted and chopped
- 1 sweet red pepper, chopped
- Salt, pepper

Cut onion into four parts and chop in blender or food processor. Peel avocado. Place in food processor, adding lemon juice, sugar, mayonnaise, salt, pepper, and yogurt. Process until dip is smooth.

Transfer into a serving dish and garnish with chopped black olives and red peppers.

Serving suggestion: place avocado dip bowl in centre of a flat, large serving plate and surround it with fresh vegetables such as cauliflower florettes, carrot and celery sticks, and radishes.

(Jerusalem Dateline Food)

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לשנה טובה תכתבו

Igor Liner, who immigrated to Israel from Siberia, learns how to draw Western-style animated cartoons. He's studying at the Bet Shemesh College of Technology and can expect a promising career in Israel.

Soviet artists studying to animate movies

BET SHEMESH, Israel —

The influx of highly talented artists from the Soviet Union is being harnessed to develop Israel's animated movie industry.

Twenty-five newcomers are currently undergoing training in the techniques of drawing Western animated cartoons at the Bet Shemesh College of Technology.

Supported by the Jewish Agency's immigration and absorption department, the government of Israel and the Bet Shemesh municipality, the course is intended to be an ongoing endeavor in which the students will continue, as a team, to produce animated movies for export. Overseas movie makers have indicated their readiness to place orders for cartoons, providing the quality of work is up to required standards.

Among those attending the JAFI supported course is Igor Liner from Irkutsk, in Siberia. Liner, who came to Israel 14 months ago, worked as an artist in a Soviet movie studio, specializing in drawing animated cartoons for educational films. He is described by the course organizers as highly talented and a valuable asset for the future.

"When I first came to Israel," Liner recalls, "I was told that there would be no outlet for my skills. That was very depressing news. But then I met David Shalita."

Shalita initiated the course and personally found all the course participants. He is one of Israel's few accomplished animated movie makers, and is best known for his 30 minute cartoon, "Lights," which tells the story of Hanukkah and has been shown around the world.

Having produced an acclaimed cartoon movie, Shalita found himself being contacted in Israel by major international film producers asking him to make animated films. Shalita laments "I had to refuse because animated films are incredibly labor intensive. Each second of the movie requires 12 drawings. It would have taken me years to fill orders."

However, Shalita realized that the present wave of Soviet immigration, which is supported through Operation Exodus, could provide a talented reservoir of artistic talent. He advertised in the local Russian-language press and received 90 applications.

"Many already had experience with animated movies," he explains, "while most were unemployed artists. I tested them and about 40 were suitable to become cartoonists."

Of these, 25 have already started studying in Bet Shemesh while the remaining 15 are still completing their studies in a Hebrew ulpan. "Every week we hear news of talented Soviet artists arriving," adds Shalita. "Last month the manager of an animated movie studio in Kiev immigrated. He will become a valuable part of the team when he finishes studying Hebrew."

For the time being the Soviet cartoonists are preparing several one-minute clips of cartoons for movie makers in the United States and Australia who intend to order work from Shalita.

"The main problem," Shalita observes, "is that while the Soviet cartoon industry is very sophisticated, it is also very correct and realistic. In American cartoons anything can happen. So, we have to teach our artists to loosen up and inject the punch and imagination of the West."

The only non-Soviet participant in the course is Isabella Melamed from Sofia in Bulgaria. Melamed worked as an animator for Bulgarian Television before coming to Israel in January 1990. "It is so difficult to establish a career in a new country where everything is so bewildering," she says. "But the opportunity offered by Shalita has created a challenge and has given direction to my life here in Israel."

(UJA Press Service)

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לשנה טובה תכתבו

Van Passen warned of coming fate of Polish Jewry

By
MAURICE LUCOW

VICTORIA —

For about the past 10 years David Kirk and his wife Beve Tansey have been almost obsessed with the task of tracking down information about a man they never knew — newspaperman and author Pierre van Paasen, so they could write his biography.

Van Passen, a non-Jew, was well known in the 1920s and '30s for his pro-Jewish writing and strong support for Palestine as a Jewish state.

The sleuthing for information is pretty well completed and segments of the book are written. With luck, the entire manuscript will be completed by the end of the year.

The Kirks, who live in Brentwood Bay, just north of Victoria, operate what they call a "tiny" publishing house. They stumbled on van Paasen's writings while sorting books from their deceased parents' libraries and were intrigued by this "Marco Polo who had travelled wide and deep into a world girding for war" in the '20s.

"We found a non-Jew," they reported in a paper given at the Learned Societies conference here last year, "who years before others, saw the writing on the wall and deciphered it as a coming holocaust of the Jewish people."

They decided they'd like to publish a selection of van Paasen's writings and began assembling pieces long out of copyright. But they wanted a brief biographical introduction and tried to find somebody who had known the writer. This started them out on the trail and they found he had such a fascinating background and career that they agreed they had the basis for a full-fledged biography, which they would do themselves.

The Kirks feel also that while van Paasen may be remembered by many older Jews, the younger generation knows very little about this man who warned the world of the coming fate of the Jews of Poland and the rest of Europe and who urged Jews everywhere to speak up and not be afraid to be heard in the world's political circles.

They hope their biography will bring PvP, as they call him, back into the Jewish limelight.

The only known honor given by Canadian Jews to van Paasen was by Montreal's Jewish Public Library, in 1947. On that occasion the writer presented one of his manuscripts on Palestine to the library.

The search for material could almost make a book in itself, say the Kirks. One piece of information led to another and the Kirks have the feeling that van Paasen, himself, "has been directing the scenario of our search." Beve even dreamed about his sister — even though he didn't have one.

Toronto writer Robert Fulford gave them the name of Hugh Morrison, who knew PvP at the Toronto Star. Scribner's, the New York publisher, gave them the name of a lawyer who knew where Coralie, van Paasen's wife, could be located. The Kirks spoke to her by phone but never met her in person and she died shortly after.

Later, in New York, they located the wills of Pierre and Coralie in the court archives, and from them got the name of Claire Newman, one of the witnesses, who was located after six phone calls (there are at least 17 C. Newmans in the Manhattan phone book), who provided them with photos of the van Paasens and also the name of a friend who was living in Paris. The Kirks corresponded with the friend who, as it turned out, had at one time attended Columbia University the same time as David.

There was contact with a son but he was not au courant with his father's early life in Europe. However, a nephew in Tucson, Ariz., Willem Constandse, who had come to the United States under Pierre's sponsorship and lived with the van Paasens in New York, had a collection of letters written by the young Willem to his parents in Holland, describing details of life with the van Paasens. William translated them for the Kirks.

As they explain it, David and Beve are doing more than a biography. It will be a "social history" of the '20s to the '50s, with van Paasen as the interpreter of the times.

They see van Paasen as the ideal person to examine that period of history because his newspaper reports and books tried to warn the democracies of the dangers ahead from fascism and nationalism.

Although he hated war — he served in the Canadian army during the First World War — van Paasen was a man of "instructive contradiction" because he emphasized that "one has to fight to preserve democracy and freedom."

The search for information took the Kirks to such varied places as his home town of Gorcum in Holland, to Switzerland, New York City, Atlanta, Toronto, Ottawa, Nova Scotia and even to Porcupine, Ont., near Timmins, where van Paasen had worked in the mines. His Nova Scotia connection was through a magazine he wrote for, which was published there.

The research showed that he started his newspaper career with the old Toronto Globe and that he reported extensively from all over the world, including Palestine (before Israel) and Spain, during the civil war, for the New York Evening World and the Toronto Star. He made a name for himself as a columnist in the United States, syndicated by the Atlanta Constitution.

Two of his early books, Days of our Years and The Forgotten Ally, warned the democracies what had to be done to win the war against the Axis. In the Forgotten Ally he called for the establishment of a Jewish army under a Jewish flag.

During his newspaper career he interviewed both Mussolini and Hitler.

Van Paasen described himself as a Christian Zionist and couldn't understand the divisions that existed in pre-Israel Palestine between the General Zionists and Revisionists. In later years he voiced support for the Revisionists. So very little has been written in early Israeli history about him because "Ben Gurion never forgave" those who he felt opposed him. Kirk wants to change this neglect by Israel with the biography, which he hopes Bar-Ilan University may be interested in publishing.

In Porcupine, where PvP worked as a youth in the mines, the Kirks interviewed Minerva Gram, whose father had operated a general store there but because he had been a teacher in Odessa, preferred to discuss Greek philosophy and Jewish thought while his wife ran the store. Such discussions were frequent with young Pierre.

In Boston they explored the records of van Paasen's activities as a Unitarian minister-without-portfolio at the Unitarian archives. And from one source they learned that Pierre's first wife had modelled fashions for Eaton's catalogues, which were available on microfilm at the Ontario provincial archives.

Also in Toronto they got leads from Jewish Federation archivist Stephen Speisman, and Ben Kayfetz showed them where Pierre's parents had once run a variety store.

They now have so much material, that the Kirks have to worry about what to leave out. The editing process is under way at the present time.

Married in Michigan in 1976, Beve and David participate in activities of the Victoria Jewish community, especially in the Holocaust remembrance programs.

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Geneticists try to create improved species

JERUSALEM —

A method for raising animals with desirable genetic traits using DNA "fingerprinting" has been developed by a group of geneticists at the faculty of agriculture of the Hebrew University of Jerusalem. The method is designed to make it possible to quickly identify favorable market characteristics in farm animals, such as quick growth, low fat content, and ability to fight off disease.

In their work involving DNA fingerprints, the Israeli investigators have been using a new DNA probe developed at the Faculty of Agriculture which makes it possible to analyse and identify DNA patterns. DNA is the substance found in the nuclei of living cells that is responsible for the transmission of hereditary characteristics and for the building of proteins. No two living things have the same DNA fingerprints.

In their DNA analyses, the Hebrew University researchers were able to identify the genetic "marker" that is connected with the control over abdominal fat quantity in chickens. This, in turn, enabled the team to select, immediately after hatching, chicks with the low-fat genetic characteristic. Follow-up investigation of hundreds of chickens bred from this "selected" group resulted in the raising of fowl that was indeed 40 per cent lower in fat than the average market-age chicken.

The development of low-fat chicken with methodology in use until now has been an expensive process, since identification and selection of chickens with the desirable low-fat characteristic has meant having to slaughter numerous chickens and measuring their fat content. This slow and expensive process is made unnecessary by the new method, since low-fat chickens can immediately be identified while still alive through the tell-tale "fingerprinting" of their DNA to determine whether or not they have the low-characteristic.

This method can also have great significance in raising milk cows with desired characteristics (such as high-volume, protein-rich, low-fat milk production), a process which until now has been a lengthy one requiring study carried out over many years. The researchers plan further investigation along these lines.

(Jerusalem Dateline Agriculture)

Chemical communication key for human fertility

REHOVOT —

How does a sperm cell find its way to the female egg? A possible answer to that question has been provided by an Israeli study carried out by the Weizmann Institute, indicating that chemical signals released by mammalian ova might attract spermatozoa and that such chemical communication might be essential for normal human fertility.

This finding, published in a recent issue of the prestigious American journal, Proceedings of the National Academy of Sciences, many facilitate the development of new approaches for dealing with human infertility, particularly in situations where the ovum-sperm signaling mechanism is faulty.

It is now recognized that a large fraction of sperm cells entering the female reproductive tract remain motionless in storage sites until ovulation occurs, at which time the sperm movement resumes, enabling the male gamete to reach the fertilization site in the Fallopian tube within minutes.

While the nature of the signal triggering this movement is unknown, Prof. Michael Eisenbach of Israel's Weizmann Institute, in collaboration with Prof. David Garbers of the Howard Hughes Medical Institute, Nashville, Tennessee, initiated studies which indicated that, indeed, chemical factors released by the egg attract sperm cells. This finding has been substantiated in follow-up research by Israeli scientists and physicians.

Thanks to the availability of follicular fluids extracted from women undergoing in vitro fertilization procedures, it was possible to study — in test-tube experiments — the effects of the fluids on sperm cells and to determine the correlation between these effects and fertility.

Eisenbach and his team found that human sperm cells are attracted by fluids from follicles, small organelles that nurture the maturation of an ovum prior to its release from the ovary. It is likely that the same factors that exist in the follicular fluid are released by the egg (or its surrounding cells) once it reaches the Fallopian tube, thereby alerting sperm cells to its presence.

Eisenbach and his team also found a remarkably strong correlation between the ability of fluid from a particular follicle to attract sperm cells and the ability of egg nurtured by that follicle to be fertilized in vitro.

Only about 200 human spermatozoa reach the fertilization site in the Fallopian tube, out of about 300 million spermatozoa that enter the reproductive tract. Thus, it is possible that the attractant factors are a means for selecting the spermatozoa most competent for fertilization, or for coordinating optimum sperm behavior following ovulation.

Whatever the physiological significance of these findings, the data clearly suggest that egg-sperm communication may be important for successful conception. Work is now under way to identify these sperm-signaling factors.

(Jerusalem Dateline Research)

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לשנה טובה תכתבו

Innovative ideas created in "hothouse" program

Soviet Jewish immigrants develop new metal alloy

JERUSALEM — A revolutionary new alloy made from aluminum and lead, with immense commercial potential for use in hydraulic bearings for engines, is among the exciting and innovative ideas being developed by Israel's Ofakim Technological Incubator Program. The Incubator, or "hothouse," program seeks to develop some of the viable new inventions devised by new Soviet Jewish immigrants to Israel.

And some of these new inventions seem very promising indeed. Dr. Yevgeny Zaritsky, one of the team developing the new metal alloy, came to Israel in June 1990 from Russia, where he had been a senior researcher at the Moscow Academy of Science's Institute of High Temperatures.

"Our new alloy," Zaritsky explains, "is half the price of the existing copper and tin alloy used in most standard vehicle engines. Furthermore, the lead and aluminum bearing has better frictional properties. Other scientists have attempted but failed to hold lead and aluminum together, because one of the elements is so heavy and the other so light. Therefore, gravity pulls them apart."

that manufactures five million such hydraulic bearings for engines per year, and that is merely the tip of the commercial iceberg.

A third member of the research team, Prof. Yuri Gelfgad of the Riga Institute of Technology, who originally suggested the possibility of magnetic levitation, will soon be immigrating to Israel, where he will join his colleagues in Ofakim.

The alloy invention was one of several ideas selected by the Ofakim Technological Incubator. The innovative concepts were chosen from among hundreds of applications from Soviet immigrants who had

Yevgeny Zaritsky

registered a combined total of over 1,400 patents.

"Many of the scientists immigrating to Israel from the Soviet Union are incredibly talented," Dr. Arik Elboher, director of the Ofakim Center of Technology, said, "and they have brought with them the most imaginative ideas. But they need to understand Western research practices and the business world in order to develop them."

The project does not only offer opportunities to the Soviet newcomers. It also injects high tech prosperity into Ofakim, a development town in the Negev desert in southern Israel.

The "Incubator" is the brainchild of Prof. Herman Branover of Ben-Gurion University of the Negev. Branover is an eminent scientist in the field of

Yaakov Morozov

energy who immigrated to Israel from the Soviet Union in 1972. Some years ago he set up a similar incubator facility in Jerusalem called SATEC, which has successfully marketed several innovative high-tech products.

The Ofakim Incubator is funded by the Jewish Agency, which intends to establish six such facilities in various parts of Israel. The plan is that viable ideas, such as this new alloy, will attract investors to set up high-tech concerns in Ofakim. This and other inventions have already drawn $1.5 million in seed money from American entrepreneurs, and their development will be transferred to a company called ONTECH (Ofakim Negev Technologies). The commercial potential of the new lead and aluminum alloy proves that the possibilities are enormous.

The Soviet immigrant scientists engaged in these projects will then be transferred to ONTECH, enabling the "Incubator" to hire other budding inventors.

"If we are to properly absorb this massive wave of Soviet immigration," observes Elboher, "then we must create employment opportunities. These newcomers are so talented that, if we organize matters properly, they will be able to create their own employment from their own intellectual resources."

(Jerusalem Dateline High Tech)

Fusion created in chamber

"Fusion can be achieved in outer space or in a centrifugal chamber," adds his colleague Dr. Yaakov Morozov, who came to Israel last October from Leningrad, where he was a researcher at the Institute of Aluminum. "Those methods are prohibitively expensive. However, we have developed a more simple and inexpensive way of holding the alloy together through magnetic levitation."

A contract is being negotiated with an Israeli company in Rishon Lezion

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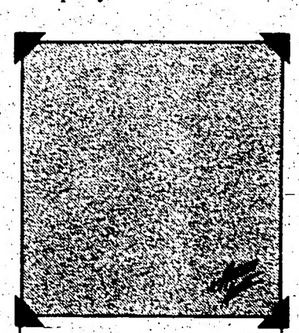

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לשנה טובה תכתבו

Yad Sarah's computerized alarm system handles emergency calls from 3,000 people.

Israelis offer free medical aid

JERUSALEM —

About once a month, a young Arab riding a donkey from his village of Silwan can be seen heading toward the centre of Jerusalem. Dangling from the side of the donkey is a container which its rider will fill with oxygen for his ailing father.

His destination is Yad Sarah and the monthly portion of the life-preserving oxygen is offered to him — and some 800 others in Israel — as a free service.

It all began in 1976 as a one-man operation by a young rabbi named Uri Lupolianski. Today, 14 years later, Yad Sarah, named for Lupolianski's grandmother who perished in the Holocaust, is a busy nationwide volunteer network with 64 branches across Israel and $12 million worth of medical equipment.

The equipment — 150 different kinds, from simple ones like a vaporizer and crutches to sophisticated aids such as a cardiomonitor and an electronic wheelchair — is lent out, as Yad Sarah official Shalom Cook puts it, "free of charge, free of bureaucracy, and free of prejudice to all." Funding is from donations only: some 80 per cent from Israelis themselves, 20 per cent from the United States and Europe.

"As we grew, we developed a philosophy," states Cook, an immigrant from England. "Our aim is rehabilitation of people in their home environment. Wherever possible, we want to keep the ill, the elderly, and those on the mend out of hospitals. We provide them with their medical needs in their own homes, where they can continue to live normal lives with their families, where they feel loved and cared for."

Yad Sarah also offers a laundry service to incontinent elderly and a transport service in Jerusalem via its seven vans for people who use wheelchairs.

All this is accomplished with the help of 3,500 volunteers and only 20 paid staff members. In effect, Yad Sarah is a vertical operation: faulty equipment is fixed in its own workshop — often by retired mechanics and other experts.

When the Yad Sarah committee discovered that there are some 2,000 elderly living alone in the centre of Jerusalem with nowhere to go, they decided to set up a small restaurant on the organization's premises. The idea was translated into a charming little eating place, serving simple hot meals for a symbolic fee.

The food is prepared in a nearby moshav and served by obliging volunteer ladies. The Golden Restaurant, as it has been named, also converts into a lecture hall, a film theatre, and a room where musical therapy is offered.

Yad Sarah also operates a computerized central alarm system to answer emergency calls from 3,000 people anywhere in the country. If an elderly person living alone is locked in the bathroom, if he falls and cannot get up, if he needs an ambulance — all he has to do is press a button on a watchlike device he wears around his wrist, and an alarm goes off at central headquarters, which operates 24 hours a day seven days a week.

"The person in charge will speak to the caller (through an intercom-like device installed in the subscriber's home), find out what the problem is, then take out the caller's file and see where his nearest kin live, the name of his neighbor, the location of a spare key — all of it noted in the file. If he needs immediate medical attention, a doctor or an ambulance will be sent," explains Cook.

A dramatic story concerning Yad Sarah and new Russian immigrants found its way into the local media. Yitzhak G., together with his wife and children settled in Israel a few years ago, but his parents were refused exit visas. With the passing years, they became ill and could move about only in wheelchairs.

Since all medical equipment in the Soviet Union is considered state property, when they finally received permission to emigrate, the parents were not allowed to take their wheelchairs out of the country. Yitzhak then turned to Yad Sarah for help.

He borrowed two $500 wheelchairs and flew with them to Moscow to bring his parents to Israel.

(Jerusalem Dateline Highlights)

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לשנה טובה תכתבו

Weizmann's home reminder of one of Zionism's greats

REHOVOT (IPPA) — From a European standpoint a 'stately home' built in the late '30s would not be regarded as authentic. Even to some Israelis such a house, less than 60 years old, is an anachronism in a country that possesses some of the most unique archeological remains in the world.

Nevertheless there is in Israel such a home that has established itself a pedigree by its connections to its owner and architect. The owner was Israel's first president Chaim Weizmann and the architect was Erich Mendelsohn. The house occupies a high vantage point within an estate of almost 11 acres adjoining the Weizmann Institute of Science in Rehovot.

Weizmann first visited what was then Palestine in 1907, when he also came to see Rehovot. He had already established himself as a renowned scientist and educationalist. During the First World War, Weizmann perfected a way to produce acetone in commercial quantities. It was acetone that was a vital part of the process to produce munitions. The importance of the invention also gave him the ear of the leading politicians of the day. Parallel to Weizmann's activity as a scientist were his Zionist ideals that took hold of him at a very early age in his native Russia.

The library of Weizmann's house. It was from the desk on the left hand side of the room that Weizmann prepared his evidence for the Peel Commission set up to 'investigate the causes of unrest and alleged grievances of Arabs or of Jews.' Around the room are many photographs of leading personalities who met Weizmann, including Albert Einstein and Winston Churchill.

Weizmann had a study in the Daniel Sieff Institute which later became part of the Weizmann Institute, and from his window he could see a short distance away to the south-east the hill that was to attract both him and his wife Vera to build a family home.

The land was owned by the son of Aaron Eisenberg. Eisenberg and Weizmann had both studied in Pinsk and when Aaron Eisenberg came to Palestine at the end of the last century, he settled in Rehovot.

In 1934, the Weizmanns purchased the land from Eisenberg and within a short time had commissioned the international architect Erich Mendelsohn to design a house for them. Weizmann by this time had become a rich man from the income derived from the many scientific patents he had registered.

Erich Mendelsohn was born in Germany in 1887. By the time he designed Weizmann's house he was already a world famous architect. At the peak of his career he employed a staff of 40 architects and draftsmen at his Berlin office. His office was one of the largest in Europe at the time.

Like his friend Weizmann, Mendelsohn was a Zionist. In 1934 he had even opened an office in Jerusalem. Apart from his outstanding designs in pre-war Europe, Mendelsohn's works in Palestine were to include part of the Hebrew University, Hadassah Hospital on Mount Scopus and the Weizmann Institute's Wolf Building.

With the Nazi rise to power, Mendelsohn moved to London. He would commute to Palestine about twice a year until 1939 when he settled there. In 1941 he went to live in the United States, where he died in 1953.

In 1937 the Weizmanns moved into their new home. The house itself offered a magnificent view in every direction, even though it gave a secluded appearance because of the rich array of trees in the grounds.

After arriving at the gatehouse the visitor ascended a driveway of almost half a kilometre, which at its end gave way to the entrance facade of the house. The house is very rectangular in its inside and outside proportions. The only relief to this angular design is the semi-circular bay windows of Weizmann's bedroom and the part circular 'tower like' structure that leads from the entrance hall to the spiral staircase leading to the bedrooms.

The interior furnishings reflect the taste of Vera Weizmann as her husband was not particularly interested in this aspect of the house. The drawing room has an exquisite Persian handwoven silk carpet, Chinese porcelain from the 15th century and French impressionist paintings by Utrillo, Degas and others.

In 1949, Chaim Weizmann was elected the first President of the State of Israel, after previously being the President of the Provisional State Council. The house in Rehovot became the official presidential residence.

In the library can be seen photographs of some of the leading personalities of the day whom Weizmann had met, including Albert Einstein, Winston Churchill, Lloyd George, Lord Balfour and General Jan Smuts. It was this house that statesmen and diplomats came to see President Weizmann.

In 1952, Weizmann died in his house at the age of 78. He was buried with state honors in the grounds of his home. Vera Weizmann continued to live in the house until her death in 1966. She was laid to rest alongside her husband. For the next 10 years the house was closed up and began to fall into disrepair.

In 1976, following a certain amount of renovation, the house was reopened and dedicated as a permanent memorial to Weizmann, as a museum and house of study. It was also decided that when finances were available the extensive Weizmann archives, that are housed in the Weizmann Institute of Science, would be housed in a new building on the grounds of Weizmann's home.

Today about 2,500 people visit the estate every month. The house on the hill has become a living reminder of one of the giants of the Zionist movement as well as one of the 20th century's greatest architects. Such is the personal warmth that the house exudes, the visitor would not be surprised to see one of the doors opening and Weizmann himself coming out in deep conversation with his friend Mendelsohn.

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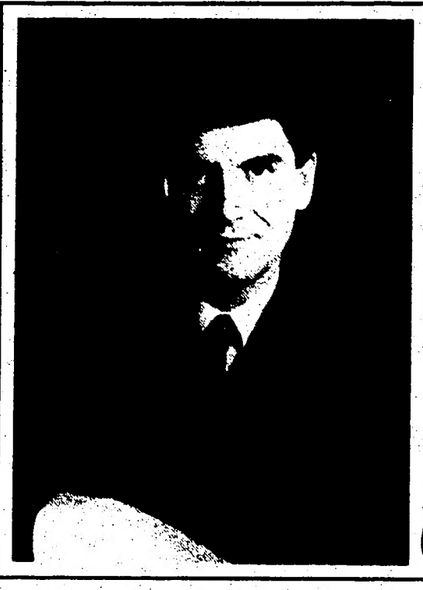

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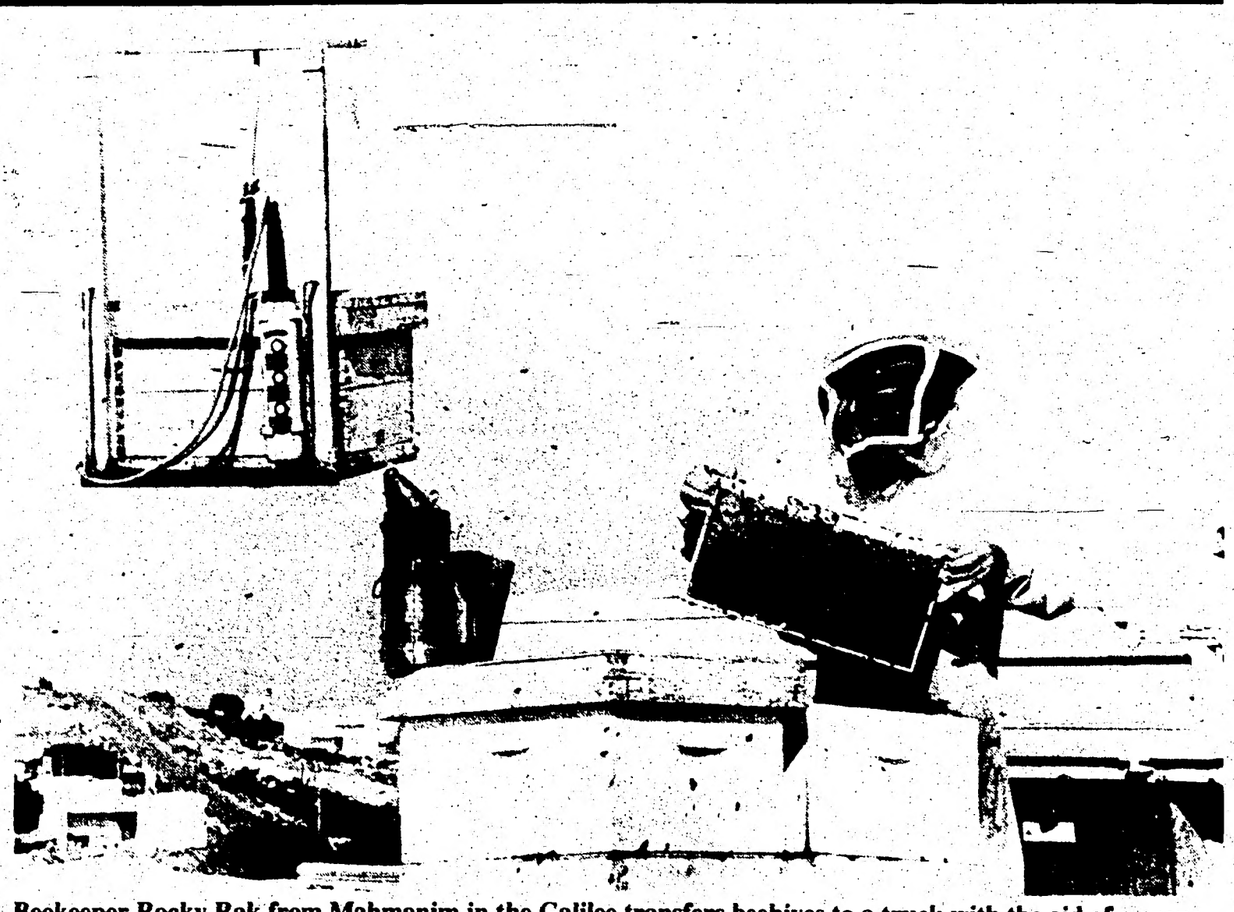

Beekeeper Rocky Rak from Mahmanim in the Galilee transfers beehives to a truck with the aid of a crane. He transports them to different orchards in order to obtain different varieties of honey. [WZPS photo]

Vast amounts of honey

Israeli produces sweet stuff

JERUSALEM (WZPS)— Honey has been the symbol of sweetness since antiquity, long before man discovered how to produce sugar from cane and beets, and is mentioned in almost every book of the Bible. In the Song of Songs (4:11), the bridegroom gives his bride the ultimate compliment — "Your lips drop sweetness like the honeycomb."

Rocky Rak, 35, has been keeping bees for the past 15 years. He lives on Mahmanim, a small community settlement in the Galilee and has 250 hives, from which he produces seven tons of honey annually.

In a storeroom attached to his house he separates the honey from the combs and, like most beekeepers, does his own packaging and labelling. Kibbutz Yad Mordechai, near Ashkelon is the largest honey producer in Israel, with over 3,000 hives, and even here the entire process takes place on the kibbutz.

While bees in central Israel gorge themselves on nectar during the citrus season, producing vast amounts of honey, they have to travel long distances to gather nectar the rest of the year. Says Rak, "The Galilee is especially good for bees because there are different flowers at different seasons and by moving the hives around I can produce a variety of honeys."

In the spring, for example, Rak takes his hives, with the aid of a truck and crane, to citrus orchards, then to apple, pear and avocado orchards. In the summer he moves them to the hills of Safed, where wild flowers, among them hyssop (za'atar), a herb in the marjoram family which is abundant in the hilly country, are prolific. In the fall he moves them to the valleys, where the bees gather nectar from Elecampane, a plant with small star-shaped flowers, sticky leaves and a pungent scent and in the winter they are brought to the shores of the Kinneret, where the spring flowering begins earlier than in the hills.

Citrus honey makes up about 70 per cent of Israel's honey production, and being light, very sweet and with a delicate taste, is easily the most popular variety of honey. Avocado and eucalyptus honeys are much darker and stronger tasting and hyssop honey is slightly sour. Wild flower honeys differ markedly, depending where and when the nectar has been gathered.

Jews began to keep bees during the Talmudic period and today in Israel there are some 750 professional beekeepers with about 70,000 hives, most of them in the central part of the country.

The native Israeli bee is a Syrian variety, *Apis mellifelia syliaca*, which is aggressive and not very prolific or productive, but it survives all year without having to be fed artificially. With the founding of the State of Israel and the development of a commercial honey industry, an Italian variety, *Apis mellifelia ligustica*, was imported. It gives higher yields and is more tranquil, but it is also more susceptible to disease and has to be fed sugar-water in winter.

Queen bees are raised and artificially inseminated, but they are expensive, so many beekeepers buy a small number of queens, raise their daughters as queens and let them mate naturally with wild Syrian males. The first generation crossbred has the best qualities of both varieties, but if allowed to continue to

[Cont'd. on page 57]

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לשנה טובה תכתבו

Many search from hotel to hotel

Ethiopians finding families after years of separation

JERUSALEM —

In the decade-long exodus from Ethiopia, many Jewish families were split apart. Others were separated by the civil war. Many tearful reunions have taken place in all sorts of situations.

Eliyahu Gundur, who came from Ethiopia six years ago, was sent as a Jewish Agency liaison to help with the airlift. On the way back to Israel, he discovered his uncle aboard one of the planes.

At the Diplomat Hotel in Jerusalem, 20-year-old Avi Rada, Israel's champion 800-metre sprinter, and Yossi Wyasco, a 25-year-old Israeli soldier, both recognized their parents among the bus passengers. Both had come to Israel, unescorted, as children; neither had seen his family in seven years.

Zvil Tirkin, an 18-year-old new immigrant, awakened Sunday morning after the long journey to Israel, looked out the window of her Eilat hotel room, and recognized her brother, David, who was on his way to the hotel to serve as a translator. The two had not seen one another in over a year.

Many others waited impatiently for comprehensive lists to be compiled. Some travel from hotel to hotel, from hostel to hostel, scanning lists in the lobby and seas of faces, hoping to stumble upon a missing parent, absent brothers and sisters, a lost uncle, or an ex-neighbor.

On Saturday morning, 100 of the 340 Ethiopian children living in a children's village north of Haifa waited impatiently for news of their families. The children, aged six to 20, had been sent by their parents, unescorted, to a safe haven in Israel years earlier.

Village manager Shraya Kav told the children about the airlift, but no one knew exactly where to find their parents who were spread out among tens of "absorption centres" located all over Israel.

"It was very difficult for the children to wait. We had neither a fleet of cars nor the manpower to take each child to search for his parents," said Kav. "But we did what we could." Each of the eight counsellors took a child and set out to try and locate his parents. Some went by bus, others by car or truck driven by friends or volunteers. One such volunteer was Shraga Eshel, a journalist who writes for the Hebrew daily Yediot Aharonot.

Eshel set out with seven-year-old to find his mother

Together with Uri Aragi, an Ethiopian counsellor, Eshel set out with seven-year-old Sokol Sado to find his mother, Malasa. Sokol had arrived at the village four years ago, a mere tot. Almost overnight, the little three-year-old became the "darling" of the village.

"I took Uri, the counsellor, and Sokol in my car and we traveled from one absorption centre to the next, from hotel to hotel, looking for his mother," recalls Eshel. From 6 a.m. until late in the afternoon, the pair visited half a dozen different sites in the Western Galilee.

"In each absorption centre, Uri and I went over the lists of names, while Sokol waited patiently in the car," wrote Eshel. "Almost in despair, nearly at the end of a 150-name list, we found her in the Shavei Tzion Absorption Centre near Nahariya. Malasa Sado, age 37, had arrived with her three other children."

While Uri went to gently break the news to Sokol's mother, Eshel took the boy to Nahariya where he bought him presents to bring to his mother.

"Silently, the mother closely examined little Sokol, the creases in her forehead revealing her hesitation," wrote Eshel. "Trying to remember identifying details, comparing the seven-year-old child facing her with the three-year-old Ethiopian tot she'd last seen four years earlier. After she was certain, she began to cry. 'It's him,' she murmured with affection, and one did not have to speak Amharic to understand her words."

(Jerusalem Dateline Highlights)

Honey production an expensive process

[Cont'd. from page 56]

breed naturally, the bees revert back to the Syrian variety. New queens have to be brought in on a regular basis.

Honey production is expensive as complicated procedures are required in order to control infestations of spider mites and fungus, both of which attack the larvae.

Although Israeli bees produce most of their honey in spring, the demand is greatest at Rosh Hashanah, autumn time, so the honey has to be kept in storage until then. One of the traditions of the Jewish New Year is to dip an apple in honey and recite the prayer: "May it be Thy will O Lord and God of our fathers, to renew unto us a good and sweet year."

Israeli beekeepers have had additional problems this year because of the drought, with spring flowers, the major source of nectar, blooming late and the citrus blossoming lasting 10 days less than usual. As a result, production was reduced by half and amounted to only 1,500 tons. Of this, 95 per cent is for the local market. During bountiful years, the surplus is exported to the kosher markets of Europe, Scandinavia and the United States, although the Israel Beekeepers' Association is planning to increase exports in the near future.

Israelis' annual consumption of honey is half a kilo per person, the same as in the United States, but with the recent influx of honey-lovers — the Ethiopian Jews — that could all change.

In the villages of their native Ethiopia, the Jews would hang baskets in trees to attract bees and serve as hives, then chew the comb with the honey in it. Now celebrating their first Rosh Hashanah in Israel, the new Ethiopian arrivals, like Jews everywhere, are praying that the coming year will be a good and sweet one for all.

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לשנה טובה תכתבו

Starring in a sketch in which they "kvetch" about their husbands' behavior during the Gulf War are (from left) Avi Kushnir, Monny Monoshov and Gidi Gov. [WZPS photo]

Israeli comedy TV show relieved tensions during war

JERUSALEM (WZPS)— One of the best-kept secrets of the Gulf War, and one which Saddam Hussein could have made much use of had Iraqi intelligence been more alert, is the breach that was caused in Israel's defence every Thursday, when the entire nation, including the air force, knocked off duty from 4:00 to 5:00 p.m. in order to watch "Ze u Ze."

Loosely translated as "That's It" — Ze u Ze is the homegrown television comedy show that had Israelis laughing madly as missiles were falling in their midst.

Conceived 13 years ago as a magazine program for youngsters and teenagers (it is still produced and aired on educational television), Ze u Ze's following today includes not only much of Israel's youth but a large section of the country's adult population as well. Well-known generals and ministers are among its greatest fans.

The show's original format of educational items interspersed with occasional comic spots, has, over the years, transformed itself — in the hands of its zany crew — into mainly comedy interspersed with occasional variety spots. With the advent of the Gulf War, the show's nutty humor — described by one scriptwriter as a cross between slapstick and Saturday Night Live — took an extra dimension. It became the nation's panacea.

"We knew, when the war began, that we couldn't do a regular Ze u Ze," says Monny Monoshov, a veteran member of the cast. "So we had to consider whether or not to cancel that week's show — scheduled on the theme of spaghetti — or rewrite it entirely, taking the new situation into account. The team opted for the latter, more difficult choice.

"Our first show dealt with fear and deserters," recalls Monoshov, grinning. "We showed everyone rushing to leave the country — telling a reporter they were leaving just to see a new grandchild or a sick relative. In the end even the reporter is seen leaving . . . just to complete his interviews . . . he says."

Reaction to that first wartime episode was thunderous. "The morale of the country was so low at the time," says executive producer Michal Arbel, "that when Ze u Ze came on it had an electrifying effect, like catharsis. People rang to tell us 'we made them feel normal again' — as though through the show they had freed themselves of all their fears and tensions."

In the turbulent weeks that followed, Ze u Ze treated the Israeli public to a brilliant array of parodies and sketches that perfectly mirrored the mood of the nation.

Illustrating two opposing sides of the war-stressed Israel, singer/comedian Gidi Gov incarnated in one show a desperate television viewer who screams when he finds that the last film on loan in his local video store is "Heidi" and, in another, an ice-cool television commentator who assesses the latest in modern weaponry (including a popcorn missile that explodes people in the air) with casual aplomb while reassuring viewers that "there's absolutely nothing to worry about."

His terrified interviewer, meanwhile, played by Avi Kushnir (an actor whose facial expressions are as numerous as the moves on a chessboard), is seen frantically wrapping himself up in nylon sheeting, sealing himself with tape and crawling under the table.

Comedian Dov Glickman, known to colleagues and fans as "Dovale," produced a memorable weatherman (Israelis follow the weather even more avidly than the British) who devises a special code to circumvent the ban that had been imposed on weather forecasts during the war. "Tomorrow," he prattles, "we will see a lot of humous (chick peas) in the skies . . ."

Monny Monoshov, for his part, gave us the unforgettable, madly-gesticulating Baba Bouba — an oriental, rabbinic sage who uses gematria (the kaballis-

[Cont'd. on page 59]

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לשנה טובה תכתבו

Lyuba realized end war near

Husband's ashes brought to eternal rest in Israel

WARSAW — The Moscow express train glided into the train station at 10:42 a.m., with six passengers aboard. When the train door opened, an old woman, bundled in a heavy coat, woollen hat, and clutching a brown bag against her body, stood in the doorway.

With faltering steps, Nadia Gephon stepped down to the platform and looked for those accompanying her — her daughter, son-in-law, granddaughter and two other family members. They were a short distance away, busily collecting their baggage and loading it onto a wagon.

Still clutching her bag, Nadia stood next to her family and announced that she was taking the name of her late grandmother, Nehama. She never took her eyes off the bag, which she stroked unceasingly with one hand. Her shabby clothing and threadbare appearance didn't suggest the appearance of anything valuable in the bag.

When someone suggested that she place the bag with the suitcase and other belongings piled on the wagon, Nadia jumped like a tightly wound spring. Speaking in Yiddish with a sprinkling of Russian, she said, "This is Lyuba — my husband. He died two months ago and I'm bringing his ashes with me to Israel."

Nadia quickly warmed to a discussion about Lyuba, whose Hebrew name was Eliezer. He had been a loyal member of the Communist party for 50 years. A professional engineer, he had good relations with those around him and enjoyed privileges for Party and wartime service.

But several months ago Lyuba realized that the end was near. He ordered his family to speed up arrangements for immigration to Israel. He added that, when the time came, he was not to be left behind.

As if trying to justify the cremation, Nadia explained that a Jewish burial could not be arranged in their hometown of Khrakov. Nadia knows that Jews are buried and not voluntarily cremated. She mentions that she was born in the city of Uman, where Rabbi Nahman of Bratslav is buried and where thousands of followers flock to his grave.

Nadia pointed to the bag and said that several local Jews had attended her husband's cremation and prayed for his soul. Their son came from Kiev to recite Kaddish over the bag of ashes.

After telling her story, Nadia broke down and cried. Her daughter and 13-year-old granddaughter tried calming her. But for Nadia, from now on Nehama, there was only one bit of news that could soothe her: In another day or two she would arrive in Bat Yam and she would bring her husband's ashes to eternal rest in the nearby Holon-Bat Yam cemetery.

(UJA Press Service)

Comedy TV show relieved war tensions

[Cont'd. from page 58]

tic method of allocating numerical value to the letters of the alphabet) to find hidden meanings in every word. Ilana Louft, one of the show's two women writers, conceived the Baba Bouba when, tuning in one night to the radio, she heard a listener explain how the words Patriot and Shai, the name of the highly popular IDF spokesman (meaning God in Hebrew) possess equivalent gematrias (914).

"I was immediately fascinated," she recalls, "by the way Israelis were searching for symbolic explanations of the events around them. Inspired by this climate, the Baba Bouba produced convoluted analyses of every word in the wartime lexicon, from Schwarzkopf to Iraq.

"My theories were based on real gematria," says Monoshov, smiling. "But of course I was talking complete rubbish."

With a viewing audience of 90 per cent, Ze u Ze easily topped the ratings during the war, beating even Dynasty to become Israel's most popular television program. "We're popular," says Gidi Gov, "because we laugh at ourselves more than at others." To which Monoshov adds, "It's true, Israelis like to see themselves on the screen but they also need to feel that it's not they in particular who are being made fun of."

In contrast to preceding satirical shows on Israel Television, which regularly caused uproar in the Knesset, Ze u Ze enjoys national popularity. "Our humor is never malicious," affirms scriptwriter Hanan Peled. "We don't attack personalities, only types. We're neither bawdy nor sophisticated and everyone can relate to us . . . even people with little knowledge of Hebrew."

Broadcast live every week ("we'd never make it if we had to pre-record the show"), Ze u Ze maintains up-to-the-minute topicality. Sketches are often written on the very day of taping — requiring fancy footwork from the show's production team. "It's like directing a live football game," says director Ervin Kaplan. "You have to be ready for any eventuality."

Given little time for rehearsals, Ze u Ze's cast have developed a knack for reading lines from strategically-placed pieces of paper around the set. "It's something of a national joke," says Peled, "that the actors hide their lines. Sometimes they even talk about it . . . 'what do we say next?' . . . and that's also part of the humor. It makes for an intimate relationship with the audience."

Hanan Peled is confident that Ze u Ze will have no dearth of good subject matter. "Israeli society is rich and full of authentic characters. If we can find humor in wartime, we can find it in peacetime."

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Kellermans discover success on pages of mystery novels

By
TOM TUGEND

LOS ANGELES (JTA) — This city is the dream factory of America, if not the world, but even a studio hack might hesitate before inventing such just-too-good-to-be-true characters as Jonathan and Faye Kellerman.

At 41, Jonathan is a prolific and wealthy author who turns out critically and commercially successful crime novels, marked by psychological insights, at the rate of one a year.

Faye, three years her husband's junior, is also a successful mystery writer.

"We married when we were both students," recalls Faye. "Jonathan was 22 and I was 19 and what little growing up we've done, we did together. We share interests but lead independent lives and I don't think there has ever been a dull moment in this house."

Born in New York, the precocious young Jonathan enrolled at the University of California at Los Angeles at the age of 16, took an undergraduate degree in psychology, and doubled as editorial cartoonist and columnist on the student daily. He sandwiched in a year at a yeshiva in Jerusalem and credits his colloquial Hebrew to the company of his three Israeli roommates.

Barely pausing for the wedding ceremony, Jonathan received his PhD in clinical psychology at 24, specializing in childhood stress disorders.

The next 10 years, he lived a "nightmare life," working with children suffering from cancer. "I think I saw every form of misfortune that can happen to a human being," he observes.

Between patients, he kept writing a novel a year, but his first two published works were strictly professional, "Psychological Aspects of Childhood Cancer" and "Helping the Fearful Child." A dedicated fan of crime novels and mystery thrillers, Jonathan had noted that a lot of what he read dealt with the pathology of family life.

That was the subject he knew well, so he invented Dr. Alex Delaware, a Los Angeles pediatric psychologist very much like himself. As a partner, Delaware got Milo, a tough, — homosexual policeman.

Sold over million copies

After more than a decade of rejection slips, Jonathan didn't think that a novel about a shrink and a gay cop would be very commercial, but he miscalculated. "When the Bough Breaks," published in 1985, sold over a million copies and won the prize for the best first mystery novel of the year.

Bantam Books quickly signed Jonathan, now a full-time writer, to a three-year contract. Since 1986, he has written four more Alex Delaware thrillers: "Blood Test," "Over the Edge," "Silent Partner" and "Time Bomb." Upcoming next year is "Private Eyes" and, for a change of pace, a children's book, "Daddy, Can You Touch the Sky?" which has been "product-tested" by his own kids.

In 1988, Jonathan temporarily forsook psychologist Delaware and wrote "The Butcher's Theatre," his most controversial book to date.

Set in contemporary Jerusalem, the plot unleashes a Hitler-worshipping serial killer into the back alleys of the not-so-holy city, killing and mutilating young Arab women. The man who finally tracks him down is another memorable Kellerman character, Inspector Daniel Sharavi, a Yemenite Jew never seen without his kippa sruga (knitted yarmulke).

Away from the word-processor, Jonathan is an amateur painter, guitarist and exotic fish fancier, but his wife is, if anything, even more multitalented. An accomplished musician, a collegiate fencer and mathematics major, she holds a doctorate in dentistry, but skipped private practice in favor of child-raising.

In contrast to her husband's early struggle as a writer, Faye hit it off immediately with her first novel, "The Ritual Bath." Set against a backdrop of Orthodox Jewish life in Los Angeles, the book introduces police inspector Peter Decker and his warm — though chaste — friend, Rina Lazarus, an Orthodox widow.

This unlikely duo, and the crimes they solve, have since enlivened the pages of "Sacred and Profane," last year's "Milk and Honey," and they carry on, still unwed, in the current best-seller, "Day of Atonement," set in a chassidic community. Due next January is "False Prophet."

Faye's writing is inspiring in its intense, graphic descriptions of sexual intimacies and brutal murders, and in its use of four-letter words. When asked if there is any contradiction between her writing style and her life as a Torah-observant Jewish woman, Faye bridles.

"My writing is a matter of art and imagination, but my personal life is staid. I don't act out the things I write about," she said. "It's like an actor assuming a certain role, that may be evil or good. If you have to start censoring yourself, you shouldn't become a writer."

Interjects Jonathan, "We're both bourgeois in life and manic in imagination."

Published views in Jerusalem Post

In previous years, both Kellermans made no secret of their strongly nationalistic political platform for Israel's survival. Present tensions, and threats they received after publishing their views last summer in The Jerusalem Post, have made them more circumspect, and they declined to discuss politics during this interview, or have their children pose for pictures.

Any parting advice for budding writers from two prolific disciplined and facile authors?

"Keep writing and take your craft seriously," says Jonathan, adding with conviction. "Believe me, it gets harder with each book."

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לשנה טובה תכתבו

More prominent role at home

Jewish women finding happiness in Orthodox Judaism

By GITTELLE RAPOPORT

Jewish women not previously observant who have become convinced that the Torah was divinely given are finding happiness in the spiritual role for women defined by Orthodox Judaism.

According to Rabbi Ephraim Buchwald, president of the Association for Jewish Outreach Professionals, and founder of the National Jewish Outreach, there were about five women for every three men involved in the outreach work he did at Lincoln Square Synagogue, an Orthodox New York synagogue. "I think women are naturally more spiritually inclined," he said.

Biological identity recognized

One of the greatest challenges in outreach is explaining women's mitzvot and role in Judaism.

From the point of view of Hadassah Goodman of Chicago, who teaches classes on the subject, the ritual of the mikvah conveys an "almost primal connection" between Orthodox law and the female menstrual cycle.

It is the Torah's way of recognizing "a woman's biological identity, her uniqueness," Goodman maintains.

Covering their hair is often "a very big emotional step" for newly Orthodox married women, said Faige Rosen, a wig stylist. "It's making a statement: I am frum (observant)."

A continuous refrain at a recent conference on outreach was the inherent difference between the sexes and what the conferees considered the Torah's delicate balancing of male and female roles.

Men have more objectivity and "externality;" women have greater empathy and a grasp of the holiness possible in everyday life, said Tziporah Heller, a lecturer and teacher at a women's yeshiva in Jerusalem.

According to Heller, that is why men are the arbiters of religious law, while women are the primary nurturers and are responsible for the home-centered observance of Shabbat and kashrut.

Women's role in the synagogue is often troubling to ba'alot teshuvah, several speakers acknowledged.

To the question, "What do I tell women who want to go to an egalitarian minyan?" Heller replied: "There's no such thing."

Since Orthodox Jewish law defines a minyan as 10 men, she said, women who want to be counted in a minyan "want the right to be more like men. Women who feel good about themselves don't have the need to be imitation men."

Women looking at Judaism "from the outside" often see a "focus on men's spirituality," said Rabbi Menachem Goldberger of Baltimore, who, with his wife, Bracha, as a management consultant. She also teaches basic Judaism and serves as program director at Tucson's Southwest Torah Institute.

Many lead workshops

teaches and counsels.

He contended, however, that "the fact that men lead (communal worship) in shul and women don't is balanced out in other areas of Jewish life," such as the home, where women play a more prominent role.

Although too many women "buy into" secular society's emphasis on public accomplishment, said Goldberger, "I wouldn't discourage a woman from having a career if it was important to her."

For example, Esther Becker of Tucson, Ariz., is married to a rabbi, has eight children and a career as a management consultant. She also teaches basic Judaism and serves as program director at Tucson's Southwest Torah Institute.

Women are active members of Association for Jewish Outreach Professionals but the organization does not include women on its board of trustees.

At the association's conventions, women may lead workshops for mixed audiences, but they are excluded from speaking in front of such audiences at larger plenary sessions.

As Buchwald noted, that stricture reflects the fact that "the preponderance of people active in outreach today come from right-wing yeshiva circles." They consider it immodest for women to speak before large groups of men.

Religious issues are still a source of struggle for some women at the conference, but others said they have worked out conflicts to their satisfaction.

Singer Julia Blum, 24, who worked in show business as a child, admitted that she misses theatre and acting and that "it's not easy" to integrate show business into a religious life. She recently turned down a part on a television program because it would be taped on the Sabbath.

After her work as a child actress, Blum gradually became interested in Orthodoxy. At a yeshiva in Israel, she recalled, "I was very torn, and I cried a lot, because I knew the Torah was true . . . but I was compelled to change my whole life — the way I dressed, ate, interacted with men, my career. I was depressed for three months."

Finally, after she started singing for Jewish women's groups, "things started coming together." Blum is now preparing her first album, with original songs "oriented toward the way Torah has affected my life."

(Gittelle Rapoport writes for The New York Jewish Week, where this article first appeared.)

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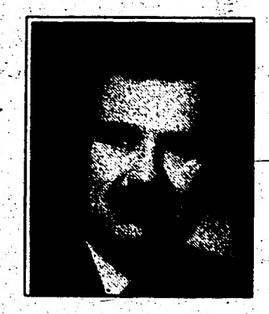
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Insufficient rainfall has left this little girl high and dry on the Kinneret. [WZPS photo]

Could threaten Israel's existence

Water shortage causes problems

JERUSALEM (WZPS)— The water crisis looming over Israel represents one of the most serious challenges ever faced by an Israeli government. If unresolved, the long-term implications could threaten the country's very existence.

Lake Kinneret, once Israel's main water source, has reached its lowest level in 30 years. Excessive salinity, caused by overpumping, has resulted in the sealing of many wells that draw water from the coastal aquifer. And, though this were not enough, an additional 20 per cent of the coastal water supply is polluted and unfit for domestic use.

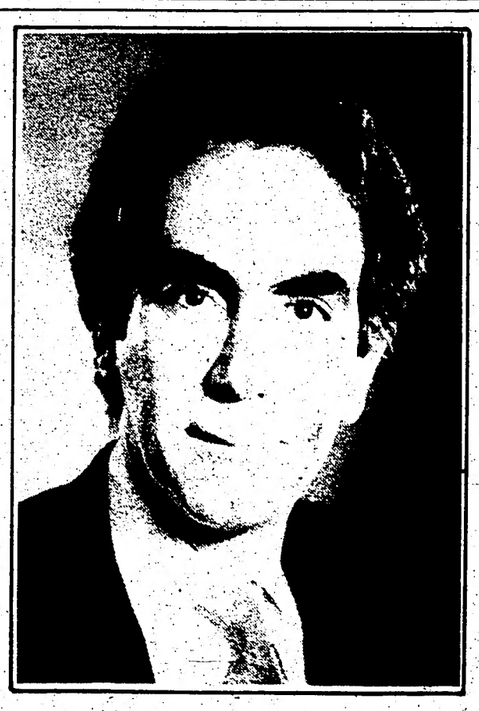
Prof. Dan Zaslavsky, recently appointed by Minister of Agriculture Rafael Eitan to formulate Israel's new water policy, maintains that the situation is far worse than most Israelis realize. Drinking water, particularly in the north, he said, is already being affected and, "Many of us wouldn't drink the water if we really knew what was in it."

At the Ministry of Environment, now partially responsible for supervising water quality, Director General Uri Marinov also refused to mince words: "Environmentally, we are far behind the Western world. Our water quality problems are the result of disregard for the law, with government officials among the major violators."

A heavy winter rainfall would partially solve the problem by flushing the high concentration of salt and pollutants out to sea and replenishing the country's reservoirs. But massive overpumping of the water supply continues to aggravate the situation.

Israel derives its water from three sources — Lake Kinneret, a coastal aquifer and a mountain aquifer. Depletion of the aquifers and a drop in the Kinneret of 213 metres below sea level have meant that only 500 million cubic metres will be provided this year, less than is needed for

[Cont'd. on page 63]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לשנה טובה תכתבו

Ministry forced to reduce supplies

Water salinization making farming difficult task

[Cont'd. from page 62]

domestic use alone.

Explained Yoram Avimelech, chief scientist at the ministry of environment, "Israel has a limited water supply, yet our population, industrial activity and agriculture are continually expanding. Water, however, cannot be overused."

In several regions of the country water salinization is already making farming a difficult, if not impossible, task. The Jezreel valley, one of Israel's most fertile areas and the location of a large number of Jewish settlements, has been particularly affected. Farmers there can no longer grow avocados or citrus fruits, once staples of their economy.

Faced with an impending national disaster, the ministry of agriculture has drawn up a series of draconian measures. Annual water supplies to farmers have been reduced from 950 million cubic metres to 500 million; the price of water paid by farmers has been raised from 14 agorot (6 cents) per cubic metre to an average of 43.2 agorot (19 cents).

In the public sector, filling of private and public swimming pools, washing cars with hoses, operating car washes without water recycling units and planting new lawns and seasonal plants have all been restricted. Proposals to ban completely the irrigation of parks and private gardens caused such a furore that it was decided to allow the use of drip irrigation at night so as to save water through evaporation.

It is Israel's farmers, however, who are reeling most from the drastic cuts. "These cuts will turn back the clock by nearly 40 years," said Shlomo Reisman, director general of the Farmers' Federation. "Much will be lost and exports of agricultural produce will fall by 300-400 million dollars."

Farmers most affected by the new measures, those who produce citrus, subtropical and orchard fruits, will be compensated for 90 per cent of their losses. According to the minister of agriculture, however, those who refuse to comply with the new quotas will have their compensation withdrawn and their water cut off completely.

In the past, the Ministry of Agriculture has bowed to the farming lobby, allowing farmers to use 70 per cent of the country's total water consumption, at subsidized rates. The current mood within the ministry, however, is tough and realistic. "We are going to have to redraw the agricultural map of Israel," declared Martin Sherman, water adviser to the minister. "Many farming activities will have to be relocated to the Beit Shean valley or to the Arava in the south and high water-consuming crops will give way to a new intensive, hothouse, water-thrifty agriculture."

Maintain Jewish control

Israel's agriculture, explained Sherman, has always had to fulfil a dual role: provide food and further the country's security by establishing population centres throughout Israel.

Today agriculture's secondary role is to keep large tracts of non-urban land under Jewish control — which directly counters the new policy of intensive farming and water conservation. This problem can be solved, however, said Sherman, through a combination of dry farming, grazing and commercial forestry techniques.

But even with this new realism, and the ambitious package of reforms, cuts and plans to build new reservoirs and sewage purification plants, many experts fear that Israel's water needs may still not be met. Due to the high immigration rate, domestic water consumption is expected to skyrocket to some 700 million cubic metres per year.

Proposals have already been mooted in government circles to import water from Turkey in huge plastic barges. But, noted Sherman, Israel's shallow coastline would necessitate building offshore terminals and pipelines, at a cost of some 250 million dollars. In addition, he emphasized, Turkey does not represent a stable source of water.

Desalinization, in Sherman's opinion, is the only reliable method of producing large quantities of water, and though costs are high — between 60 cents and $1 per cubic metre — the system's profitability can only be assessed when water prices in Israel reach a realistic level. "Increasing the price of water," said Sherman, "is not intended to control demand but rather to encourage the private sector to produce water."

Meanwhile, the Israeli public has voluntarily reduced domestic consumption by 15 per cent. They've achieved this by the prudent use of water in kitchens and bathrooms and with the help of water-saving devices which, when attached to faucets, showers and toilets, can cut consumption by 50 per cent. If this continues, the reduction will lead to an annual saving of 75 million cubic metres. "It is a very good sign," commented Prof. Zaslavsky. "I compliment the Israeli public for showing the way to the country's leaders."

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Latkes, soup, meat balls

Folkfest draws Victoria Jews

—By
MAURICE LUCOW

VICTORIA —

Early in June, despite the sunny, dry weather (which is often a novelty here), a number of men came in off the golf course or walks along the seaside to the Jewish Community Centre of Victoria to perform an annual volunteer chore — peel potatoes . . . kilos and kilos of them.

As the potatoes were peeled, they were quickly transformed into a batter by women in the kitchen and made up into potato latkes.

Around the town, in various homes, other women were hard at work making matzah balls and chicken soup. And some of them were rolling 25 kilos of ground meat into meat balls . . . in accordance with "Aunt Molly's" recipe, provided by a Montreal relative of one of the J.C.C. members.

When the cooking was done, the finished products were frozen — and ready for sale at the city's annual Folkfest, sponsored by the Inter-Cultural Association of Greater Victoria.

Members of the Jewish community, through the Ezrah Community Association, take part enthusiastically in the Folkfest, which operates annually during the last week of June to promote goodwill and good relations among the many ethnic groups who live here.

The week-long Folkfest, held in Centennial Square right next to the city hall, has been running for 18 years.

This year the event marked the 20th anniversary of the ICA, whose aim is to help integrate ethnics into the community, help immigrants get settled and learn English, as well as prepare them for Canadian citizenship, find jobs for them, provide translation services in 40 languages and, above all, promote multiculturalism and encourage the "acceptance of the many cultural differences and similarities in our community."

Good "public relations"

The Folkfest, in which Ezrah has participated for about 13 years, "is the best public relations" the small Jewish community can get, says Harry Brown, a community leader, who with his wife Rita, is involved in the work of the ICA and who sold Ezrah on the idea of selling food. (Rita made 300 matzah balls for this year's event.)

The Browns and Norman and Bee Hodes (who have since moved back to their home town of Montreal), were instrumental in keeping the Jewish community interested in the project — which entails a lot of hard work.

To get started, Harry and Rita arranged to have a kiosk built — in segments — and hauled by truck to the Folkfest site, where volunteers put it together and then, when the festival was over, took it apart and put it into storage for the next year. "But we're more sophisticated now," Brown told The CJN. "We have a trailer, equipped with propane stoves, a microwave, a fridge, an oven and other amenities. So we can operate pretty efficiently."

Everybody seems to love Jewish foods, said Brown, and while the Ezrah stand doesn't do as much business as the Hungarians or Chinese, the effort grosses well over $5,000 with the modest net profit used to help support the Jewish Community Centre.

Because Ezrah has made Jewish food so popular, the organization was one of a handful of ethnic groups invited to sell food at a recent two-day jazz festival, Music '91, held in the inner harbor, right downtown. The kosher hot dogs, imported from Chicago via Seattle, were the big sellers, said Brown and "we took in $2,400 in those two days."

Nancy Secter and Rose Goldstein (who recently highlighted a "knish week" at the JCC), were co-chairmen of the Ezrah stand at the Folkfest. The menu included, in addition to hot dogs, chicken soup with matzah balls, meat balls, latkes, salami on "real Winnipeg rye," lox and cream cheese on a bagel, apple strudel and a new item this year — "kichelach," or "nothings" as they are commonly known.

Banner above trailer

What — no corned beef on rye? No, said Brown, who kept a fatherly eye on the kitchen. "Everybody serves that now — it's passé."

Chief cooks and bakers, besides Nancy and Rose, were Lynne Rauch, Diana Shnider and Julie Margolese. They were backed up by volunteer servers, men, women and kids, who worked three shifts a day, four people per shift.

There's no secret about who operates the stand. A big banner with the words "Jewish Community of Victoria" floats proudly over the trailer and members of dozens of ethnic groups line up for the food.

Brown said there have never been any anti-Semitic incidents at the stand. "The Folkfest," he declared, "is the biggest PR effort of our Jewish community. It put us on the map. Of all the community enterprises I've been involved in since coming here over 20 years ago, this is the highlight. It's just great seeing Moslems, Jews, Christians and Native Indians working side by side in a spirit of goodwill."

The Browns have served on the board of the Inter-Cultural Association and executive director John Borst said they have played an important role in the organization. "We've had Jews on our board for years," he said. "Your people have a great deal of experience in this type of volunteer work and it's helped us greatly." There are 42 participating ethnic groups in the ICA, he said.

The ICA held its year-end dinner at Congregation Emanu-El in May and, commented Rabbi Victor Reinstein, "at such times I always feel that the shul itself glows with pride. There were about 80 to 90 people of many different religious, cultural and ethnic backgrounds present . . . there is a great deal of genuine and sympathetic interest by the non-Jewish community in our synagogue, not only as a heritage building but as the living expression of an ancient faith and people."

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Applies law of jungle to modern agriculture

Kibbutz turns to bugs, spiders for pest management

JERUSALEM —

Breeding spiders, mites, and bugs has proven a lucrative business for Biological Control Industries (BCI) of Kibbutz Sde Eliyahu in Israel. BCI is one of the world's leaders in integrated pest management, a new science which applies the age-old law of the jungle to modern agriculture.

In other words, instead of spraying crops with potentially poisonous insecticides and pesticides, farmers are increasingly turning to natural predators. BCI's most successful product is called "Spideaway," a bug called persimilis which preys on red spider mites that attack a variety of crops, including strawberry, soybean, cotton, and flowers.

"Farmers have known for years about natural predators," explains Shaul Aviel, economic manager of Kibbutz Sde Eliyahu, "but the secret to exploiting them is breeding in massive numbers."

Clearly it is not enough to simply breed the predator mite. BCI has had to recreate the entire food chain — host plants, pest, and predator. Thus the company has developed one and a half acres of greenhouses growing beans on which spider mites feed so that the persimilis, in turn, can survive.

Aviel brings out a small tray of what seems like red dust. But a closer inspection through a microscope reveals that the tray actually contains nearly half a million spider mites. Thousands of persimilis are needed to prey on this many spider mites.

BCI began developing the persimilis in the early 1980s, when some countries started rejecting small strawberries because of insecticide residues. The bugs were developed in collaboration with a Dutch firm, Koppert.

Crucial event

"Then, in the mid-1980s, a crucial event occurred," recalls Aviel. "The State of California banned the pesticides used by strawberry growers to eliminate the red spider mite. The entire California strawberry crop was suddenly vulnerable."

By a stroke of good luck, Richard Nelson, president of Plant Sciences, Inc., a California-based agricultural consulting firm, remembered reading about the work of BCI and Koppert in a professional journal. He asked Sde Eliyahu to send him all the bugs that they had. The farmers who used them enjoyed high yields.

The persimilis are marketed in the tens of thousands and are packed in bottles filled with vermicular stone so as make it easier for farmers to spread among their crops. BCI has also developed the fine art of judging how many red spiders must be put in every bottle so that, on the one hand, the persimilis does not starve on its journey around the world, while, on the other hand, all the prey mites are consumed and not released into the farmers' field.

BCI has recently developed new lines of predator mites. These include "Mealaway," a predatory beetle which consumes the mealybugs that attack citrus, banana, and vineyards, and "Mineaway," a wasp that is the natural enemy of the leafminder fly that consumes vegetables, melons, and flowers.

(Jerusalem Dateline Agriculture)

An Israel firm develops and introduces beneficial natural enemies for integrated pest management such as this *Phytoseiulus persimilis* pictured here. Its actual size is only half a millimetre.

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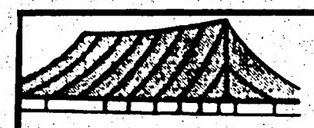

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Turkish Jews launch project marking peaceful co-existence

By
JANICE ARNOLD

ISTANBUL — If little is known about Turkey in North America, even more obscure is the story of its Jewish community. Surprisingly, it is a happy one.

The 25,000 (perhaps fewer, according to some estimates) Jews remaining in that country — along with some Muslim compatriots and the endorsement of their government — have undertaken a multimillion-dollar international project to change that.

The project is in connection with 1992 — for North America a 500 year celebration of Columbus' discovery, for Jews tinged with the bitter memory of the Inquisition and their expulsion from Spain.

Turkish Jewry wants to tell the world that the majority of those exiles, upwards of 70 per cent, went to the Ottoman Empire, the heart of which was modern Turkey, and their descendants have been living here in freedom and prosperity for the past 500 years.

The organizing group is called the Quincentennial Foundation of Istanbul and its goal is "to commemorate 500 years of peaceful living on Turkish lands of the Jews who fled Spain in 1492." It is composed of over 100 Turkish Jews and Muslims.

"Ottoman Turkey gave my Sephardi Jewish ancestors refuge from persecution in Spain 500 years ago and we have been living here in peace ever since," Istanbul businessman Jak Kamhi, the president of the foundation, told North American journalists.

The exiles were welcomed by Sultan Beyazit II, whom Kamhi quoted as having questioned Spanish king Ferdinand's wisdom in banishing the Jews: "He made his country poor and enriched ours."

Kamhi, 66, owner of a major household appliance manufacturer, spoke of the "remarkable spirit of tolerance and acceptance" that has characterized the Turkish people's attitude to their fellow Jewish citizens. It was an opinion that would be emphasized many times during a week's visit to Istanbul, sponsored by the foundation, for six journalists from mainly Jewish papers in the United States and Canada.

The Jews in Turkey through the centuries have had freedom of religion, language (Judeo-Spanish, no longer in common use) and culture, he said. "We Sephardim have not only survived, but prospered. We are a proud group, proud of our past and confident of our future."

The foundation, established two years ago with headquarters in Istanbul and a branch in the United States, has put together an ambitious cultural and academic program with events in the United States, Canada, France, Italy, Britain and Israel, as well as Turkey next year.

Between the lines, it is obvious Turkey stands to gain both economically and from a public relations view if the project is successful. Tours of sites of Jewish interests will be organized by a private company and more awareness of the benevolence shown to Jews may counter Turkey's less noble record of religious persecution and genocide of the Christian Armenians.

For Turkish Jews whose numbers have declined steadily this century, the year-long commemoration should affirm its place in Turkey, which is 99 per cent Muslim.

The year of events will actually get underway this fall with a performance of Verdi's opera *Nabucco*, inspired by the Jews' captivity in Babylon, by the Turkey State Opera.

A symposium in October will examine The Contributions to Contemporary Law and Culture of Turkish Jewish Scientists and Intellectuals.

The year will officially be opened in April with a "prayer of thanksgiving" read in synagogues in Turkey and, it is hoped, throughout the world.

Folklore music festival

Other highlights of the Turkish portion of the program are a Judeo-Spanish folklore music festival; concerts of the Israel Philharmonic Orchestra under Zubin Mehta in August, including a finale in the 24,000-seat Roman amphitheatre at Ephesus, that is to be televised live, perhaps around the world; and a symposium on the Jews of the Ottoman Empire, whose proceedings will be published as a book.

In addition, a variety of musical, dramatic and cinematic works will be created for the occasion, and a number of research projects conducted.

A number of restoration projects are to be carried out as permanent reminders of the anniversary. Extensive work is being done on Istanbul's oldest synagogue, Ahrida, which predates the arrival of the Spanish Jews.

Also being rescued are the Ankara Synagogue in the Turkish capital, where Jewish life has been traced to the second century B C E. As few Jews remain in Ankara, it is expected the synagogue — called a masterpiece — will be used by Jews in the diplomatic corps and other visitors.

The Zulfaris Synagogue in Istanbul is to be transformed into a museum on the history of Turkish Jewry, called the Museum of Tolerance. Tribute will be paid to the memory of the sultan who opened up his empire to the Jews with the restoration of the mausoleum of Beyazit II at the synagogue he built in Istanbul.

The community has also been given approval to build a new campus in Istanbul for a Jewish school from nursery to high school.

Another memorial will be the establishment of a park in Kemerburgaz in the Instanbul region; contributors will have a tree planted in their name. Gold and silver commemorative medallions are to be minted.

The foundation is developing an education curriculum for American Jewish students about the Turkish Jewish experience. The 12-unit series, which is to include a teacher's guide, resource book, audiovisual aids and games, will be offered to Jewish day schools throughout the United States, as well as to study groups at synagogues and community centres.

The foundation hopes the American tradition of tolerance towards refugees can be equated with the story of Turkey's Jews. "This spirit is not an isolated instance of humanitarianism. Throughout its history, Turkey has welcomed people of different creeds, cultures and backgrounds."

The Turkish Jewish musical group Los Pasaros Sefardis, a photo exhibition on Turkey's cultural heritage and speakers will tour the Americas, Europe and Israel. A one-hour TV documentary on Turkish Jewish history, which the foundation hopes will be aired on PBS and BBC, is in the works.

An international conference on Turkish and other Sephardi Jews is to be convened at the University of California at Los Angeles in November 1992.

Synagogues around the world will be asked to give thanks to Turkey for its welcoming of Sephardi Jews to create awareness and appreciation of Turkey as a haven for oppressed peoples."

B'nai Brith International and the American Sephardi Federation have already passed resolutions recognizing the Ottoman Empire's benevolence to its Jews and pledging their participation in the quincentennial.

The New York-based Foundation Tours has been set up to organize tours of Turkey, focussing on Jewish sites.

A series of social events are being held in the United States, often with the participation of Turkish officials, to help raise the funds for the program, which is beyond the means of Turkish Jewry alone. The initial budget was $7 million (U.S.), but organizers indicate it could easily go higher.

No direct Turkish government aid is going into the project, save for offers of free or discounted facilities. (The state-owned Turkish Airlines flew the journalists' group gratis, for example.)

לשנה טובה תכתבו

Soviet immigrant enjoys training Israeli animals

RAMAT GAN —

Yuri Navotovsky, a 41-year-old Soviet Jewish immigrant to Israel has taken seriously the biblical exhortation to honor the life of beasts — "A righteous man regards the soul of his beast."

The only odd part of this is that he's doing it as a professional elephant trainer in Israel, where those who are more traditionally skilled live gripped by fear of employment. Before arriving in Israel Navotovsky was guaranteed employment as an animal trainer at the Safari in Israel's National Park in Ramat Gan.

For Navotovsky, animal training in Israel takes on nationalistic overtones. A sturdy man with a slight potbelly, dressed in a green T-shirt, work pants and hiking boots, he says, "Israeli animals are so smart because they live on Jewish land."

This unusual theory seems reinforced by an elephant who bows her head to both Hebrew and Russian greetings. Standing on a small circus platform she continues the show with a few cossack-style heel clicks. And then there's Udi the parrot, who became a national celebrity during the Gulf War for willingly wearing a gas mask.

Navotovsky is intent on maintaining what he considers native Israeli intelligence with some Soviet elan. Navotovsky's Hebrew may be scant but he knows enough to train animals in the language. Nonetheless, he's insistent that his charges be bilingual.

Like a pedantic language instructor, he says, "I want the Israeli children to be able to ask an elephant to lift her leg or shake her head in Hebrew, and the new immigrant children to be able to ask her in Russian."

Children and animals are clearly Navotovsky's soft spot. The father of a daughter, 20, and a son, 4, he's consumed by plans for a children's theatre at the park. Children and animals will perform together on the stage. He says, "Children are better off at the Safari than at the beach or anywhere else. Here they can learn about animals and nature.

"And animals," he concludes with a touch of sadness, "live without wars."

According to Navotovsky, animals are more concerned with propagating. Extolling the virtues of Israel, he nods toward all the animal progeny and says. "The reproductive rate is high here and when animals have babies it's a sign that it's a good place to live."

Navotovsky also doesn't mind adding that, economically, Israel has been a good place for him to live. Reviewing a list of acquisitions that include a car, television, microwave and washing machine, he says, "I've bought more here in one year than in 20 years in the Soviet Union."

But gadgets and the accountrements of the West pale beside Navotovsky's instincts for husbandry. As he approaches the animals or calls to them, he's met with a cacophony of animal welcomes. "I'm like their mother," he says. After exchanging some animal small talk and generous attention, Novotovsky saunters confidently away. As he leaves, Udi the parrot peers sadly at him through the bars, and then begins to cry.

(UJA Press Service)

Soviet immigrant Yuri Navotovsky had no trouble transferring his skills to Israel. He's now training elephants at the Safari in Israel's National Park. [UJA Press Photo]

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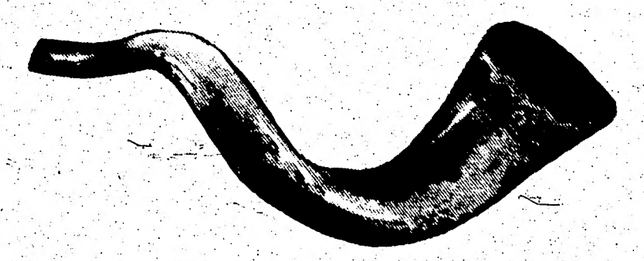

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Provides supportive anchor

Hearing impaired olim get assistance

Immigrants from the Soviet Union attend Israel's first Hebrew classes for the deaf. [UJA Press Service photo]

TEL AVIV — A tall, lively couple stand in a corner leaning closely toward each other. They're gesturing intensely and their laughter is felt rather than heard.

Binyamin, who has Slavic good looks, is a shoemaker and his elegant wife Tatiana is a seamstress. They're both students in Israel's first Hebrew-language program for the hearing impaired, held at Tel Aviv's Helen Keller Centre.

In the past, language instruction for Israeli immigrants with hearing impairments was dealt with on a case-by-case basis. But the current flood of new immigrants from the Soviet Union has also brought increased numbers of people with special needs, including the deaf. As a response to this, the Jewish Agency joined forces with the Association for the Deaf in Israel to start tailor-made courses for the deaf.

The Helen Keller Centre provides its students with more than language classes; it's a supportive anchor in a time of confusion.

Students are assisted with everything from renting apartments to enrolling their children in school. New immigrants meet hearing-impaired Israelis, who know the ropes and are quick to lend a helping hand.

According to social worker Yael Kakan, these immigrants need special help because absorption is twice as hard for them than it is for other immigrants. Making a comparison, she points out that at least the blind can make themselves understood while the deaf are unable to understand or to be understood.

Manage obstacles with eyes

She says they manage the obstacles during their first bewildering days, "with their eyes." When the non-hearing arrive at Ben-Gurion Airport, they're handed a piece of paper with the names of a hotel and the centre written on it.

Most of the immigrants who make their way to the centre are young couples with children. And since the deaf tend to marry among themselves, usually both spouses need assistance. As if to illustrate the point, two young couples tentatively enter the centre. As Kakan signs a welcome the tension dissipates and the four quickly respond.

But for Soviet immigrants in Israel, using sign language isn't even an easy road. Soviet sign language differs significantly from the international sign language that is used in Israel.

Kakan remembers, "When the first students came we were shocked that so many of them were answering our questions by running their forefingers across their throats. We couldn't figure out what they were so angry about. We found out that in Russian signing the gesture means, 'I don't know'."

But by using the commonly shared signs, as well as miming and body language, the newcomers are throwing themselves into the task of learning the language. The first attempts to speak in Hebrew aren't easy.

Over and over, a class of students repeat their first Hebrew words. Doggedly they continue the repetition until the instructor signals that they've gotten it right. Rivka, a teacher at the centre who is herself deaf, has observed, "These students are very intelligent and very motivated. They learn fast."

After they learn the language they'll move on to being tested for employment. They seem universally optimistic about the future. And according to the Jewish Agency's Pnina Nadir, there's good reason to be confident.

After discussing the program's successes, Nadir says, " The Centre reinforces the message we want to give — these immigrants are not handicapped. They're healthy and eager to work." She adds, "We say, give them the tools . . . they'll finish the job."

(UJA Press Service)

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COMMUNITY KIOSK

Victoria Jewish community kiosk at Folkfest. [Adele Vernon photo]

Police get little credit for keeping Israel safe

— By CARL ALPERT

HAIFA —

"A policeman's lot is not a happy one," wrote the British bard, William S. Gilbert, and the truth of that assertion was never better illustrated than in the situation of the Israeli minions of the law.

When Israel was created and the Israeli police took the place of the British officers, the former were looked upon with love and affection. After all, they were "ours," unlike the law enforcers of a foreign power. But with the passage of time, familiarity led to disrespect, and the need for police to play unusual roles in the life of the country added to their problems.

Zealots throw stones

When religious zealots threw stones at passing cars on the Sabbath, who was called upon to maintain the peace? When hysterical laborers refused to accept the closure of a bankrupt plant, barricaded themselves in and threatened to burn the place down, who was expected to restore order? When Israeli motorists turn the highways into speedways, who has the thankless task of handing out summonses? When hardened criminals are apprehended, who gets blamed for handling them roughly?

The police, of course. And now the intifada finds them once again the villains, as Arabs rain stones on them.

Little credit is given to the Israeli police for making Israel a safe country to live in. It is certainly far safer to traverse the streets of Israel's main cities at night than to walk through many neighborhoods in most cities in America.

Tourists sometimes comment on the frequency with which they hear police sirens, as the cars dash through the street. Most of these are in response to calls from alert citizens who have been trained to keep an eye out for suspicious objects. Last year police sappers responded to almost 75,000 calls regarding possible bombs. Most of these were false alarms, but each must be treated as genuine, and indeed, in many cases catastrophes were averted.

The police are looked upon as the guardians of the law. Well, there is a law on Israel's books forbidding meetings with known members of the PLO, who are regarded as sworn enemies of the country. Last year 14 complaints were filed with the police regarding such illegal meetings, and after due investigation and confirmation, the police turned the cases over to the state prosecutor's office. Most of these 14 concerned members of the Knesset, who are supposed to set an example of law-abiding to the citizenry. Offences such as these, often highly publicized, led to a general disrespect for the law.

There is another side to police activity, not usually mentioned. Law enforcement is not just a matter of making arrests. Israel's police maintain scientific crime laboratories where they utilize highly sophisticated technological resources to track down lawbreakers, and to produce evidence which will stand up in court. The head of the FBI Academy invited the Israeli who heads the materials and traces laboratory to explain methods developed here to indentify traces of shooting on the hands of suspects. A chemical reagent developed by the police to detect hidden fingerprints is now being produced by a large American chemical company.

Track down references

In the welter of legislation passed by the Knesset there is much that should be of interest to the police, but not every officer on the beat can be a lawyer to track down references or interpret the law. Hence the National Police Library has compiled a computerized file of all legislation that could be of interest to the police, and through computer hookup it is instantly available to any station in the country. The library subscribes to pertinent periodicals from all parts of the world, thus enabling those concerned to keep in touch with law enforcement progress everywhere.

We tend to think of the police on land, but the department also flies helicopters and sails a fleet of patrol boats on three bodies of water — the Mediterranean, the Galilee and the Red Seas.

A beginning is being made by promoting closer relations with the new immigrants from the Soviet Union. They should not think of the police as KGB.

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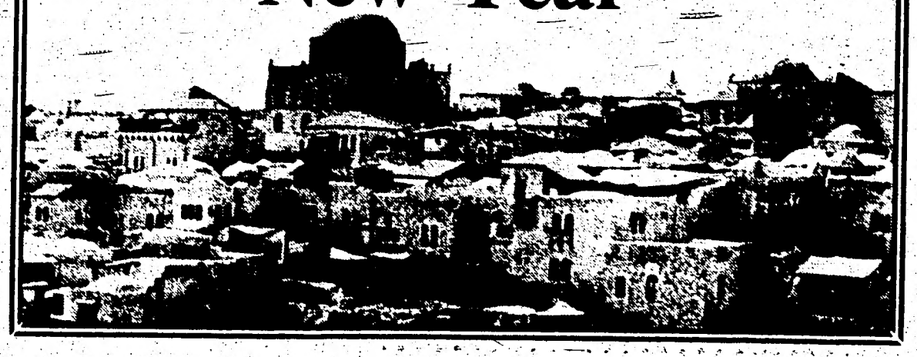

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Religious, cultural life slowly emerges for Jews

By CHARLES HOFFMAN

KIEV, U.S.S.R. (JTA) — Perestroika came relatively late for the Jews. Many reforms were already in progress in 1989, when restraints on Jewish religious and cultural life began to be loosened.

In February of that year, Moscow was witness to the opening of the Mikhoels Jewish Cultural Center and a yeshiva established by Rabbi Adin Steinsaltz of Jerusalem.

These two landmark events symbolized the emergence of Jewish life from its shadowy existence in private apartments into the sphere of public activities approved — or even encouraged — by the authorities. They also symbolized the hope for a revival of Jewish life in one of the world's largest Jewish communities, where it had been brutally suppressed for 70 years.

Two years later, many people in Moscow, Leningrad, Kiev and Odessa, faced with economic breakdown and political turmoil, had ceased to believe that perestroika as a general political program would survive, or that a better life lay ahead. Many people now fear that chaos — with all that implies for the Jews — may be lurking just around the corner.

Nevertheless, where the Jewish religious and cultural revival is concerned, progress is still being made, and perestroika can not yet be written off as an illusion or failed experiment.

This progress is evident, first of all, in the work done by the many hundreds of leaders, volunteers and professionals all over the country who are bringing Jewish cultural and religious activity to life.

It can also be seen in the rapidly expanding Jewish schools; in the thousands of Jews who study Hebrew and attend lectures on Jewish topics; in the tens of thousands who attend communal holiday celebrations and concerts of Jewish song and dance; and in the hundreds of thousands who are creating a mass market for books on Jewish subjects published in Russian.

The Jewish cultural and religious revival is making strides despite the emigration fever that has gripped a large part of Soviet Jewry. In the past two years, over 300,000 Jews — by most estimates, 10 per cent of the Jewish population — have left. Many of the activists who led the Jewish religious or cultural revival during its days underground have emigrated, leaving a gap that is difficult to fill.

The momentum of today's revival, however, is fed by those who plan to stay as well as by those who plan to leave. As a leader of a Jewish cultural association told me, "Most of those who study Hebrew are planning to go to Israel.

"But some of those who plan to stay want to learn it too. There is an explosion of nationalism in this country. The Jews feel it all around them, and it makes them uncomfortable, because they know so little about their own language and culture. So they ask themselves: If the Tatars and Armenians who live in Moscow are studying their own heritage, why shouldn't the Jews do the same?"

Perestroika has created new opportunities and challenges in the past two years for the people who create and promote Jewish culture. Mikhail Gluz, a composer and musican in his late 40s, made the transition during this time from government functionary to independent impresario.

In February 1989, great hopes were pinned on Gluz's ability to turn the Solomon Mikhoels Cultural Center into the flagship of the Jewish cultural revival in Moscow and beyond. The Mikhoels Center — named in memory of Solomon Mikhoels, the giant of the Yiddish stage who was murdered by Stalin in 1948 — was to be based at the Jewish Musical Theater of Moscow.

This theatre was created in the late 1970s as an expression of "official" Jewish culture — i.e., a showpiece designed to impress foreigners. Gluz was the musical director.

Left theatre last year

The Mikhoels Center, planned as a joint venture by Israel, the Soviet authorities and the World Jewish Congress, was dedicated with great fanfare and publicity at the theatre, which was supposed to provide facilities for a wide variety of cultural activities. The centre was also supposed to give Jewish cultural activists, who until then had operated underground, a legitimate public platform.

Today, the building which was to house the centre is largely an empty shell. Apparently, there were too many partners to the joint venture who found it impossible to work together.

Gluz left the theatre early last year. He is still involved in Jewish cultural events, but now it is as an independent cultural entrepreneur. Operating under the name of the Mikhoels Center — but without a permanent roof over his head — he organizes lectures, exhibits, performances and communal events, including last year's Israeli Independence Day bash in Moscow, which attracted 7,000 people.

He took most of his troupe with him when he left the theatre; they are now known as "Tumbalalaika," after the well-known Yiddish song. Gluz also organizes Hebrew courses in Moscow on behalf of the World Jewish Congress.

To keep himself in business, and to keep Jewish cultural events flowing, Gluz plans to launch a new kind of venture that is pure perestroika. "What we want to do," he said, "is set up an enterprise that conducts trade with Israel, but puts a fixed part of the profits into Jewish culture. The money we have made from Tumbalalaika and other performances is not enough to support all the cultural programs that we want to do."

Meanwhile, there is still no central facility or building to provide a focal point for Jewish cultural life in Moscow, a city of 9 million people with a Jewish population of about 300,000 — the largest in the Soviet Union.

In fact, the first registered Jewish cultural association in Moscow, founded in 1989 by retired Red Army Col. Yuri Sokol, still operates out of his apartment. Sokol says that it is a "disgrace" that the authorities have not yet provided permanent facilities for a Jewish cultural centre in Moscow.

For Jewish cultural life in the Soviet Union, the name of the game now is facilities.

Religious activity is carried on in most cities from physical bases that have existed for many years: the synagogues.

Organized Jewish activities unconnected to the synagogue, however, which are of more recent vintage, are in need of space for offices, libraries, classrooms and meeting rooms. With almost all property still under government control, only good connections with the authorities can provide access to needed facilities.

In Kiev, the capital of the Ukraine, the situation with regard to facilities is much better than in Moscow. In this city of 3 million, with a population of 100,000 Jews, the Shalom Aleichem Jewish Cultural Association, the main body of its kind in Kiev, enjoys the benefits of official patronage.

The leaders of the Ukraine, the most important republic in the Soviet Union after Russia itself, want the Jews on their side in the Ukraine's struggle for greater independence from Moscow. Most of the Jews are wary of the Ukrainian nationalists' embrace, but they also see few reasons not to accept their help.

The head of the Shalom Aleichem Association, Ilya Levites, notes that "our relations with the authorities are particularly good."

This is evident in its access to facilities: The association's current headquarters are located in a spacious library-reading

[Cont'd. on page 71]

לשנה טובה תכתבו

Popular Israeli hotel home to Ethiopians

JERUSALEM —

The President Hotel, just off a main street in the centre of Jerusalem, has traditionally been popular with European tour groups.

Today, the guest list is limited to 200 Ethiopian Jews whose plight has touched the heart strings of Jews throughout the world.

On this night the quiet of the hotel is pierced by a band playing popular Israeli tunes. The children, already on the road to acculturation, are dressed in colorful T-shirts with Hebrew logos. Some wear caps emblazoned with the names of American cities. Their more subdued mothers, wearing bright head scarves and embroidered shawls, sit smiling in the background.

The tempo of the music escalates and the initially shy youngsters start clapping and laughing. It's a long way from those hellish days in Ethiopia.

There are a number of veteran Ethiopian immigrants milling through the crowd. They're here to translate, figure out who needs what, assuage fears, and look for their own long-lost relatives and friends. And unavoidably, they're assailed by their own memories of suffering.

Hila Tamanu takes a break from her work in the hotel's makeshift infirmary to discuss her own arrival in Israel during Operation Exodus seven years ago.

"I was 14," she says. "My mother sent my brother and me with a group of young people. It took us seven days and nights to walk across the desert t the Sudan. If there had be n babies or old people in our group, then it could have taken a month."

When they ran out of water, Hila explains, they "ate dust" for the moisture. But the life waiting for her in the refugee camp was even worse. "There was no protection from the sun. Our faces and bodies were always burned. We just sat in tents without enough food and water . . . waiting to go to Israel."

These are the memories that make Hila cry when she looks at the new arrivals. She says that many of them have had a lot rougher time than she had. "Many of these people got to the Sudan years ago, when I did. But because of the sickness in the camps, they returned to Ethiopia. Once they got back some were imprisoned and most had their homes taken away."

The pain is almost unbearable for Hila after talking to a distraught looking man in his mid-30s with eyes swollen from crying. He left his wife and four children behind in order to find housing for the family in Addis Ababa. In the meantime, war broke out and it was impossible for him to return to them. He found himself on a plane bound for Israel. Now he asks that his family be brought to him or that he be taken back.

She spends half of her time sustaining those worried about relatives. The rest of her time is spent with her own recently reunited family. Hila's parents and brothers arrived only six months ago in Israel.

At the hotel, the evening's entertainment has come to an end. Hila and others help their weary charges prepare for bed, a novel preparation for Ethiopians unaccustomed to modern plumbing or Western toiletries. But the shock of the new, and even the agony of worry about families, is blunted by veterans like Hila.

(UJA Press Service)

Religious, cultural life slowly emerges for Jews

[Cont'd. from page 70]

room complex, and it will be moving soon to even larger quarters. Every night dozens of people, most of them over 40, come to read, browse among the periodicals, or just socialize.

On the wall in one of the reading rooms are sketches of some of the leading Yiddish writers and poets murdered by Stalin in 1952.

The association also sponsors Hebrew classes, sports, newspapers, Yiddish lessons, assistance for the elderly, lectures on Jewish topics, information about Israel and a children's song-and-dance group.

Levites, 60, is a teacher who for the past 40 years has collected material on Jews and Yiddish culture in Soviet society. He is representative of many Jews over 50 in the Ukraine who were influenced in their youth by the flourishing Yiddish culture in the Ukraine, before it was brutally extinguished by Stalin.

"We don't push anyone to go to Israel, but we help them if they decide to go," said Levites. He has no plans to go to Israel, and believes that "whatever happens, there will be enough Jews here who will need our association."

Another beneficiary of good connections with the authorities in Kiev is the Jewish Children's Theater, also known by its original name of "Pintele."

This song-and-dance ensemble is the largest and most professional Jewish children's group in the Soviet Union. Founded two years ago, it recently completed its first tour abroad, visiting Jewish communities in Italy and Switzerland. The theatre receives grants from a government fund for social and cultural activity for children.

Even the Ukrainian national theatre has a positive attitude to Yiddish culture. One of the staples of this repertory company is Shalom Aleichem's "Tevye the Milkman," performed in Ukrainian.

There are ways, too, to cultivate good ties with the local authorities, as Yeshayahu Averbuch discovered. He made aliyah to Israel in 1971 from Odessa — a major Black Sea port — and is now back. He is one of the 18 long-term aliyah and cultural emissaries sent to the Soviet Union by the Jewish Agency.

Averbuch, 48, says that when he left Odessa, "I never thought I would be back, and it was an emotional experience to return. But I found when I came back that many of my old friends have important positions in government and economical life. Some elements among the authorities were eager for the Jewish Agency to open an office here, so we did."

Averbuch stresses that "although we are concerned mainly with providing Hebrew lessons and preparing Jews for aliyah, we also found a way to provide something for the people of Odessa. This is a trading centre, the population is composed of many ethnic groups, and they want business ties with the West.

"Through the seminars we provide on the banking system in Israel, for Jews as well as non-Jews, we have helped them understand how Western economies work, and we also want to help them develop business ties with Israel. This will start soon with a direct shipping line between Odessa and Haifa."

* * *

When Jewish cultural life in the Soviet Union was centred in private apartments, the work was done by dedicated amateurs and no one was too concerned with quality. It was enough that anything was done at all. Now that Jewish cultural organizations are trying to establish themselves and attract a mass clientele, they must pay more attention to quality and professionalism.

Cantor Vladimir Pliss, of the Great Synagogue of Moscow, explains that "most Jews in this country are well-educated and are attracted to cultural activities on a high level. You can't just give them anything and expect them to come."

Pliss followed his own advice a year ago, when he established a choir at his synagogue with financial support from the American Jewish Joint Distribution Committee. The choir, made up of professional musicians, recently returned from a tour of Jewish communities in Britain and France.

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BEST WISHES from ALLEN KOFFMAN and FAMILY

Soviet immigrants find success as custom shoe manufacturers

By MIRIAM CHINSKY

A worker sews a shoe on "state of the art" equipment.

TORONTO — Topaz Shoe Manufacturing was founded by three immigrants from the Soviet Union, but its products, says company president Marlen Mogilever, are 99 per cent Canadian.

Fifteen years ago, Mogilever, who holds a degree in computer science, Arkady Strelchik, a former manager of Moscow's largest shoe store and Mark Zlotnik, a shoemaker by trade, pooled their resources, bought a couple of sewing machines and set up shop in a small fourth floor loft on Duncan Street.

"All three of us wanted something of our own," Mogilever says. And that is exactly what they achieved.

At first they were the entire staff — labor, management and sales. Four years later they moved to larger quarters on Queen Street W.

Today they occupy more than 30,000 square feet in a building on Tycos Drive, employing some 100 full time workers plus about 30 "cottagers" who do hand sewing at home. Gross sales for 1990 were six million dollars.

The three partners did not just plunge into shoe manufacturing. "We thought about it and prepared for more than a year," Mogilever declares. Strelchik acquired Canadian retail experience at Bally Shoes, Zlotnik worked for a large local shoe manufacturer and Mogilever, who was a senior systems analyst with Metro Toronto, investigated everything from design to demand. "We were very careful to plan how, where, what product," he notes.

They decided on a line of sports footwear, mainly moccasins, loafers and boots in a middle to upper price range for men and women.

Their market spans Canada from British Columbia to the Maritimes. Customers include all the major department stores, Eaton's, The Bay, Sears, Brettons, as well as various chains Trans-Canada, Naturalizer, Bata.

Brand name

In addition to selling under their own brand name, they also make shoes for Aston, Florsheim, Agnew and others.

Virtually all the footwear components are Canadian, except for a few soles imported from Italy and Brazil. Leather is used exclusively for the uppers and either leather or rubber for the soles.

Making shoes is complicated. An upper can have over 25 individual pieces. At Topaz, the entire shoe or boot is put together on the premises with computerized, almost robotic equipment.

The company is one of only a handful of shoe manufacturers in this country, Mogilever maintains, adding that there are none outside of Ontario and Quebec.

"You can buy shoes here from all over the world," he says, "but we have our portion of the market."

He concedes that business is slow right now — "we have known better seasons" — but believes that the worst is behind.

Topaz can compete effectively, he states, "because we design specifically, the last, uppers, colors, everything. That's why we're surviving. We're unique. It's all Topaz Shoes!"

People can copy, he admits, "but it's going to be next season, so we are leading in design, at least a season ahead."

The firm will continue production in the same category, same level. If the economy improves, it will grow and have a larger share of the market. Topaz is also looking to U.S. clients and recently held its first show in Chicago.

"We know we compete as far as price and style are concerned," Mogilever affirms. "We just need good, solid representation."

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לשנה טובה תכתבו

Ethiopian girls find that learning is fun

BY
SURIE ACKERMAN

JERUSALEM (JPFS) — The Tzvia religious girls' high school in Jerusalem was still officially closed last week, but you wouldn't have known it from the squeals of laughter emanating from a classroom on the third floor.

In the room, about a dozen teenaged former Ethiopian girls were playing a game to review the Hebrew numbers they had learned. One held out a kerchief and called out a number. From both sides of the room, two girls, each of whom had been assigned that number, had to race and try to grab the kerchief from her friend's hand. The one who got there first was the "winner."

"We were told by Education Ministry officials that the frontal approach would be best for teaching teenagers," said Rabbi Haim Fogel, the principal of Tzvia. "But we sensed that wasn't true; that it would be better to teach them through songs and games. Look at their faces; I think we were right."

These girls were only some of the 60 former Ethiopians who spent the summer at Tzvia in a special ulpan funded by the Education Ministry, the Jerusalem municipality, and by funds the school raised itself.

Regular classes

Fogel noted that Tzvia intends to maintain the Ethiopian classes during the coming school year. The intent is to eventually mainstream the girls into regular classes for at least some subjects, though he wasn't certain how long that would take. "I would imagine they will have to learn separately for at least a year," he said.

Elsewhere in the building, albeit a little more quietly, seven Soviet immigrant girls were studying English. According to Tzvia's administrator, Shmuel Meir, the school absorbed more than 60 Soviet girls throughout the year, with the special summer program, also funded by the ministry and the city, serving the more recent arrivals or those who still needed extra help. Six girls have already been mainstreamed into regular classes, he said.

Meir, who is also a member of the Jerusalem city council, added he hoped that Tzvia's absorption of pupils from both immigrant groups set a precedent that he hopes will be followed by other religious schools.

The students take classes at Tzvia from 8 a.m. to 1 p.m., after which they are bused back to their hotel for lunch. The school also arranged for a veteran Ethiopian immigrant couple and several girls doing national service to work with the girls in the hotel in the afternoons and on Fridays.

The pupils were divided into four groups, based on their literacy levels in Amharic. "Some of the girls could read and write in Amharic and some could not. The techniques used to teach each groups differ a bit," explained Fogel.

The program includes biweekly trips in the Jerusalem area, arts and crafts projects, studying in partners with Tzvia's Israeli students, and special sessions for parents. One weekend, the girls spent Shabbat together in a religious neighborhood.

Teachers who had worked with the Ethiopian girls said they were a pleasure to teach, citing their warmth, fierce devotion to each other, and their burning desire to learn.

Having acquired the ability to express themselves, the pupils are able to take the teachers into their confidence. The Tzvia staff was shocked to discover that three of the girls were married and had battled their husbands to come to study at the school.

"They said they were even willing to give up their husbands in order to learn and become part of Israeli society," Zilberman said. "They're still young, and I don't know if they really feel like married women. They want to be with their peers."

Two of the married girls eventually succumbed to their husbands' entreaties and left the ulpan, but one has remained. "In general, they are so eager to learn that some actually cry when the day is over. They've come to school with headaches and fever. They don't even want to go on the trips, they just want to learn more," Zilberman said.

The Soviet immigrant girls presented a different set of challenges, as the religious school adjusted to the prospect of absorbing a large group of non-religious girls.

"From the beginning we made it clear that there would be no religious demands made on these pupils whatsoever," explained Fogel. "We adapted the American day-school model; in America, there are many Jewish schools where the administration is strictly religious but they know that many of their students are not."

The veteran Tzvia students have risen to the challenge, he added proudly. All the Soviet girls were matched with an Israeli "buddy" who not only studied with them but also befriended them. "Our girls have invited the new girls to their homes for Shabbat and helped them adjust in all kinds of ways," Fogel said.

Tzvia developed a program that will enable the immigrant girls to remain for the entire four years if they choose. Along with Hebrew and the other disciplines, there are sessions in "Jewish culture," Fogel said. "We teach them about holidays, Jewish history and the like but we don't get into mitzvah observance," he explained.

Jewish culture

It was inevitable, however, that the girls would adapt to certain school standards on their own, added Shmuel Meir. "From our perspective they were coming to school half-naked at the beginning," Meir said. "We didn't say a word, but the girls quickly adjusted their style of dress to conform. They didn't want to stand out."

The Soviet immigrant pupils are taught history, the sciences and maths in Russian by seven Soviet immigrant teachers, with the Tzvia staff citing this as another successful aspect of their absorption project.

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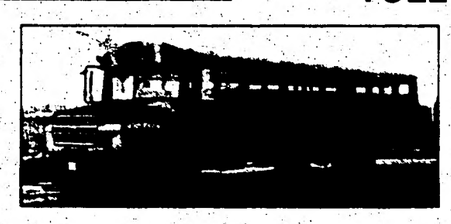
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Women rabbis face challenges in traditional male domain

By
DEBRA NUSSBAUM COHEN

NEW YORK, (JTA) — *Working Woman* magazine recently listed its 25 best career choices for women in the 1990s. After management consultant, private banker and veterinarian came a surprising inclusion: rabbi.

In the 19 years that the Reform movement has been ordaining women rabbis, and in the six years that the Conservative movement has done so, women in the rabbinate have worked hard to create a place for themselves in a profession that, since its creation at least 1,500 years ago, had been the exclusive province of men.

To date, the Reform movement's Hebrew Union College-Jewish Institute of Religion has ordained 185 women rabbis, and the Conservative movement's Jewish Theological Seminary has ordained 32.

Since 1981, just under half of the incoming classes of rabbinic students at HUC-JIR have been female. At HUC-JIR, of the 190 students in the rabbinical school during the 1991-92 year, 43 percent will be women.

Incoming classes at JTS vary, but the proportion of women seems to be increasing. Of the 32 students entering the seminary's rabbinics program next year, 15 are women.

Still, women represent only a small fraction of the two rabbinical organizations that admit them: the Reform movement's 1,560-member Central Conference of American Rabbis and the Conservative movement's 1,300-member Rabbinical Assembly.

Access to the senior ranks

Integration into this all-male profession has not been easy for many of the pioneers.

And although the newest women rabbis are part of a "second generation," and may even have had women precede them in their jobs, the challenges they face are no less daunting than those which confronted the first women to walk through the seminary doors.

The issues are no longer about entry into the rabbinate; they are about access to the senior ranks and about transforming the profession into one which will accommodate, even welcome, the unique needs and gifts of women.

Most women rabbis feel that their concerns are beginning to find their way onto the agendas of the movements' rabbinical organizations.

But "educating and sensitizing lay people and some senior rabbis" is still very much a challenge, according to Rabbi Jody Cohen, religious leader of Temple Beth Hillel in South Windsor, Conn.

"We're still out on our own," said Cohen, who is also co-coordinator of the Reform movement's Women's Rabbinic Network.

Women in pulpits are still often viewed as novelties and are reminded of that in a variety of ways that run the spectrum from amusing to annoying.

They have come to almost expect certain remarks from congregants, such as, "I don't believe in women rabbis, but you're good," and "You did a good job on that sermon," in an overly impressed tone, as if such a performance was unexpected.

"It takes people time to deal with it, which I think is perfectly understandable," said Rabbi Joyce Newmark, who was ordained at JTS last June. Some women feel that acceptance has begun to come on a superficial level, the level of remarks and jokes, but that resistance to having a woman rabbi still exists on a deeper level.

Rabbi Amy Eilberg, the first woman ordained by the Conservative movement, experienced some of that resistance when, in her first job out of the seminary, in a pulpit for one year, she found congregants discussing whether she should be permitted to cross her legs on the bimah, which the synagogue considered a sign of disrespect.

In interviews with synagogue search committees, women rabbis continue to be asked if they plan to marry or become pregnant, or, if they are already parents, what they would do if their child was at home sick and they had to attend to a synagogue matter.

These are questions, several women rabbis pointed out, that no male candidate would ever be asked, though single male rabbis are sometimes asked why they are not married.

Bias against women rabbis also has an impact on their paycheques.

A survey recently conducted by the Central Conference of American Rabbis found that Reform women rabbis' median incomes are 5 to 25 percent lower than the incomes of male colleagues who are at the same level positions.

Men and women start out earning the same, said Rabbi Arnold Sher, director of placement for the Reform movement, but the discrepancies become apparent the longer that someone has been in the pulpit and grow as congregations get larger.

Rabbi Joel Meyers, executive vice president of the Rabbinical Assembly, said that no such discrepancy between the salaries of men and women exists in the Conservative rabbinate, where they earn "comparable amounts."

For women with children, family concerns factor importantly into job decisions.

Many women in the rabbinate struggle, more than their male colleagues, to balance their professional and family lives, a task that has led some to difficult choices.

Rabbi Beverly Magidson, who was ordained by the Reform seminary and is now a member of the Conservative rabbis' organization, is leaving the 150-family congregation she has served for eight years to take two part-time jobs, as a hospital chaplain and a day-school teacher.

As Sabbath-observant Jews in a town where few others are, her family feels isolated. So Magidson, her husband and her two young children are moving to Albany, N.Y., where her older child attends day school.

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Dealing with Jewish disabled

By
ELLEN BERNSTEIN

ATLANTA —

Six-year-old Daniel Feinstein, a thin boy with sad, sunken eyes, learned to make Kiddush in Sunday school. His words were strange and unintelligible. The boy hit his hands. He hollered. He moaned. He spilled grape juice over his clean, white shirt. But Daniel Feinstein, a Jewish boy with infantile autism, learned to make Kiddush.

Many North American Jewish communities still lack sophisticated services for the developmentally disabled (people with chronic mental slowness or retardation.) The lack of community programs not only means the loss of a Jewish soul, but the loss of their physical presence in the community. Without Jewish programs, the disabled live their adult lives stagnating at home with aging parents; in isolated residential villages or in homes run by private concerns, or more often, the church. After their parents die, many disabled adults become wards of the state.

The developmentally disabled may only be 1.8 per cent of the general and the Jewish population, but their visibility has grown. As recently as the 1960s, experts advised parents to place their retarded infants in institutions that were little more than warehouses.

Abandoned by society as a whole, they were also discarded by a religious and cultural group that extols the intellect that considers every son or daughter to be a "genius," that measures aspirations for their children by academic accomplishments and professions that require "brains."

The outmoded view of the disabled as "hallowed souls" has no place in mainstream Jewish beliefs, said Chana Zweiter, director of YACHAD (together), an Orthodox teen youth group for the disabled sponsored by the National Council of Synagogue Youth. "Some rabbis might feel their souls are on a higher level, but it's not a good thing to generalize, saying they are happier than we are. They are simpler, not bogged down with a hidden agenda and a lot of baggage."

The Torah and rabbinic writings call on the Jewish people to teach each Jew according to his or her ability. Jews are also required to protect the rights of the disadvantaged and prevent their exploitation.

The increased visibility of the disabled has led Talmudic authorities to reconsider long-held assumptions that they were not obligated to fulfill the commandments. "Now they are visible and now we think the majority are nore educable," said Rabbi Martin Schloss, the director of the Special Education Centre within the board of Jewish Education of Greater New York. Referring only to the mild or moderately disabled, Rabbi Schloss said, "Through group homes, they find their way to synagogue, they can be called the Torah, they can make a minyan — when they are more mainstreamed into the Jewish community."

Claire Raimon of Toronto remembers how hard it was for her and her husband to let go of their 26-year-old son Harris when he was ready to move into a group home. But Claire knew the family was ready for this stage in their son's life. "We wanted the peace of mind that he was learning to become independent. If something happened to both of us, he would have nothing to fall back on."

Still, she kept finding excuses to put off packing his clothes. And the day he moved, nothing went as planned. She had prepared a supper with his favorite foods. But there was a mix up and the taxi took him straight from his workplace to the group home. The house manager called the Raimons and told them to bring their son's belongings after dinner. When they arrived they saw their son and other residents chatting and unpacking groceries in the kitchen. On the refrigerator, a sign made by a housemate read: "Welcome Home, Harris." Claire hugged her son and tearfully said her goodbyes. "I don't think a day goes by when I don't think of him."

* * *

Ellen Bernstein is a writer living in Atlanta. This article was made possible by a grant from the Fund for Journalism on Jewish Life, a project of the CRB Foundation of Montreal, Canada. All views expressed are solely those of the author.

Technion studied Tel Aviv and Haifa during Gulf War

JERUSALEM —

Tel Aviv and Haifa were the primary Israeli targets of Iraqi missiles during the Gulf War. When the missiles began to fall, the Technion's Sleep Research Laboratory, established in 1974 by psychologist Prof. Peretz Lavie, monitored the brain waves, heart beats, breathing, and eyelid movements of volunteers.

While sleep research is conducted in many places around the world, such extraordinary circumstances offered a rare opportunity for behavioral scientists that seldom presents itself: comparing normal sleep patterns with sleep under stress in real — not induced — circumstances and under laboratory conditions.

Computerized sleep graphs of adults in the lab and those monitored at home show identical normal sleep patterns on both quiet nights when there were no air raids and on nights interrupted by missile attacks either early in the evening or late at night. Furthermore, volunteers in the lab, awakened by sirens, fell back into a calm and untroubled sleep after the all-clear within 12-15 minutes, with no apparent carry-over of sleep disturbances.

"Most of the public adjusted within days, sleeping as if one hemisphere of their brain were tuned into the sirens, while the other half slept," he explained.

Most of the dreams reported by volunteers under observation during the war involved anxiety over "loss of control" — being caught in a shower when sirens went off or not waking up. The IIMS study indicated the possession of personal protective gear had a soothing effect. Indeed, its loss became a source of anxiety, for the most common war-related dream reported involved misplacing or losing one's gas mask.

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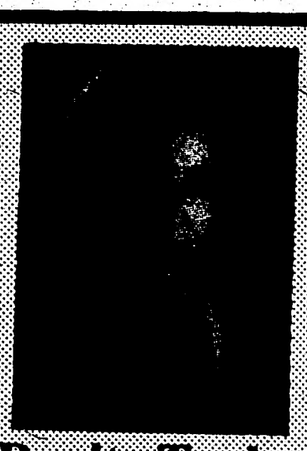
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Two young Ethiopian Jews, rescued in the secret airlift from Addis Ababa, express wishes for a happy new year in Hebrew, Amharic and English. Ishimafet (left) and Nanu are among the hundreds of Ethiopian Jews at the Diplomat Hotel in Jerusalem, now a Jewish Agency absorption centre. They are studying Hebrew in "ulpan" classes at the Tzvia religious girls's high school. [UJA Press Service]

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Holocaust victims recalled by Danto

By
LEILA SPEISMAN

TORONTO —

Each survivor's way of memorializing the victims of the Holocaust is as unique as that person's experiences and personality.

Louis Danto, cantor of Beth Emeth Bais Yehuda Congregation for 18 years uses the medium of his remarkable musical talents.

With the help of Yad Vashem, he has recently released *Gems of the Jewish Operetta* and *Masters of the Jewish Art Song/The St. Petersburg School (1908-1924)*, both of which are available on compact disc and cassette tape.

The material consists of classic songs of the Yiddish theatre from both sides of the ocean, much of it lost for decades.

An emotional Danto told The CJN how it came into his possession.

Two years ago, along with four other cantors, he went on a concert tour of the Soviet Union and Europe, sponsored by the Chaim and Gila Weiner Foundation for Advancement of Hazzanut.

After the concert, Danto said, an older gentleman came over and hugged him.

The man, Mr. Yampolsky, ("I never knew his first name") said that he was a relative of Aaron Lebedoff, a noted Yiddish actor in New York, and had himself appeared in the theatre.

Yampolsky offered to give Danto some music, if he would come to his apartment.

The next day, Danto took the subway to the distant suburb where the old man lived.

"It made me so sad. He looked sick and old, his wife had died and he was alone. He said he had no future — that he wanted to go to Israel but he didn't have the strength."

Yampolsky gave the cantor a dusty folder.

"I couldn't believe the treasures in it."

Danto said he felt a responsibility to preserve this material from an era of Jewish cultural history that has gone.

"Who will sing it anymore (if I don't)? There is no one left — it is like *techias hametim*, raising a monument to the dead."

Some of the material is well-known, like the heart-tugging *A Brivele der Mamen (A letter from Mama)* and *Belz*.

Others are less so. Abraham Goldfaden's *Di Yiddishe Hoffenung (The Hope of the Jew)* was composed in honor of the 1897 Zionist Conference in Basel, and sung in 1905 at a public memorial for Theodor Herzl.

"It was written at the same time as *Hatikvah* — imagine!"

The songs, dealing with the poignancies of Jewish life, are mostly sad.

Danto explains "Our heritage is full of sadness, pogroms and destruction.

"The songs are full of meaning and feeling; full of tears."

Danto is accompanied on this tape by recent Russian immigrants to Toronto Natasha Tyomkina on piano and Senia Trubashnik on oboe.

Both tapes are sold in Jewish bookstores.

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לשנה טובה תכתבו

Soviet immigrant arrives in Calgary

New home offers renewed hope

Editor's note: *One of the bright spots of this past year has been the arrival of our brothers and sisters from Eastern Europe and Ethiopia.*

Sometimes we forget that the immigrant experience, no matter how longed for and positive, is still marked by loneliness, fear and uncertainty.

We are pleased to present this poignant article by a recent Soviet immigrant to Calgary, as a reminder to the rest of us that donating money or material goods, without also offering understanding, empathy and genuine friendship, is not enough.

Isabel Knyazeva

By
ISABEL KNYAZEVA

Summer. Our airplane approaches Calgary.

Night. The city is sparkling with thousands of colorful lights. From the top, it looks like a Christmas tree, but a Christmas tree in June is impossible.

The wheels of the big liner smoothly touch the ground. Flowers, warm smiles. This is similar to any airport over the world.

A comfortable car rushes us on a wide road through the Calgary night.

Unknown words, in colorful dance, glance at us from the commercial posters. How interesting it would be to know what they are talking about. Why don't all people in the world share one language.

There is one language — the language of a smile. But will you be able to say a lot in this language? Can this smile communicate all your thoughts, hopes and images?

Immigration; what a hard meaning. How many definitions fill this word? How many different concepts are there? It means nostalgic and homesick for the expanses of the steppes and forests of my native Russia.

Your hown home, where you were born and lived an important part of your life. Only in immigration you start thinking about what you never paid much attention to. Your friends that you grew up with and shared your sadness and happiness. How much I miss them here!

Different faiths, religions

You turn on the radio, but it's not your favorite song. You open the morning newspaper, but it doesn't speak in your own language. And around you are people the same as everywhere. But you look for familiar faces, you scan the crowds for someone you know.

New people: who are they? How do they live? How do they love each other? What do they believe in? White, yellow, brown, black — different faiths and religions, different dress and food, different understandings and glances.

Someone may not like how you look; someone may misunderstand your gestures or motives. Someone may think you don't understand them, or not find your friendship important.

But I still want to find among them real friends, warm and responsive, whom I can approach in an arduous moment.

We crossed over the ocean. But this distance not only separates our languages. That water divided our souls. One famous writer said, "You can't make artificial friends. They must come naturally and unexpectedly — accidentally.

Outside it is raining and in my heart it is raining also.

Now letters I put together in syllables. From these syllables I make words and sentences.

I am crying, the tears are going down my cheeks. They are everywhere, on my dress, on my hands, on my paper.

But these are tears of hope. I believe that a time will come when people will start to understand each other and the ocean will dry up that separates all the people.

And the path that takes you from one heart to another will become a wide road.

Knyazeva and her two children Mikhail, 20, and Violetta, 13, came to Calgary from Chernovtsy, USSR in 1988. They were one of the first families of that wave of immigration.

After a difficult struggle to learn English and find suitable employment, she now teaches piano, violin and organ. Mikhail studies ESL and works part time as a waiter. Violetta is in junior high school and studies piano and violin.

Enriched, by her own experiences, Knyazeva is now volunteering at Jewish Family Service in Calgary, working with other recent arrivals.

PRAYING AT THE STREAM

An Orthodox Jew stands beside a stream in the Arab neighborhood of Silwan while reciting the "tashlich," the ritual casting away of sins onto running water. [RNS Photo/Reuters]

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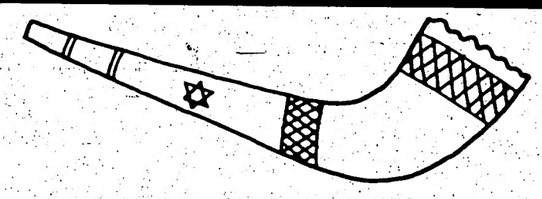

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WHERE THE ACCENT IS ON YOU

As peace process draws closer ...

Syria, Israel appear positive

By
DORE GOLD

One of the oddest features of the present peace process is that both Syrian President Hafez Assad and Israeli Prime Minister Yitzhak Shamir look to most outside observers to be satisfied with the opening conditions for the upcoming Middle East regional peace conference.

With Syria demanding the return of all the Golan Heights, and Israel concerned about the security implications of any withdrawal, it is difficult to imagine how parties with such contradictory aims could both enter negotiations with a similar degree of self confidence. At least one side ought to be very nervous.

One reason that both parties can positively approach this process is that each draws its sense of strength from developments at different levels in the international system.

On the global level, Israel clearly looks like the stronger party. The collapse of Syria's Soviet umbrella, combined with the crushing of its Iraqi strategic reserve, has left Assad in a strategically weakened position. Moscow has told Damascus to forget about "strategic parity" and settle for "reasonable defensive sufficiency." With all of Baker's nasty comments about Israel, the U.S.-Israeli strategic relationship still stands.

Israel, at the same time, has been revitalized by the injection of a massive wave of immigration. Syria's agreement to enter negotiations, on what are basically Israel's terms, can be viewed as emanating from its overall post-Cold War predicament.

It has already been noted by others that Assad essentially needs a ticket to Washington since his long-term connection with Moscow has lost much of its strategic value. And if Assad needs a ticket to Washington, then Israel should theoretically have little to fear and thus seize the opportunity to enter negotiations with the prospects of obtaining the best terms possible in an Arab-Israeli settlement.

After all, it is Syria that will have to pay the price for Assad's ticket; the notion that Israel should pay the Golan Heights for a Syrian-American rapprochement is like El Salvador turning itself over to Cuba as a price for Castro coming to Washington.

But global considerations are only part of the current countdown to a Middle East conference. At the height of the Cold War, Soviet-American competition heavily influenced American thinking about how it should conduct itself in the Middle East.

But now Washington might well base its Middle Eastern policy on regional factors alone. And given the Bush administration's proclivities in the Arab-Israeli conflict, that could place Israel in a far more difficult position than it ever faced before.

This is precisely Assad's great hope. He has already stated that because this administration is different from its predecessors, Syria can now make efforts, "without feeling that these efforts will be futile." In other words, because the Bush administration is in office, despite the fact that Syria would be entering negotiations in a strategically weakened position, it can expect that the results of any process would be in its favor.

The Bush administration's impression on Syria has also presented it with opportunities as well for the process ahead. In order to balance his loss of full Soviet support, Assad needs to damage Israel's superpower backing to the degree that his has been hurt. Syrian flexibility on the peace process offers the possibility of driving a wedge between Israel and the U.S., especially as their differences on territorial issues, like the Golan Heights, immediately arise.

Reportedly, the Egyptians have counseled the Syrians precisely with this point in mind: for Assad, the peace process is a no-lose situation, either he gets the Golan back or, if Israel is stubborn, he walks away with an enhanced reputation as a peacemaker. Syria's handling of the hostage affair has already shown that smiling pirates will always get more praise than reluctant democracies.

One of the reasons that both sides can enter the upcoming negotiating process without feeling that its position has already been compromised is because little has been defined with regard to substance. Much has been said about the fact that negotiation without prior conditions does not require Israel to accept the applicability of UN Resolution 242 on all fronts or the concept of "territories for peace."

The U.S. has sought confidence-building measures between the parties in terms of settlement activity and the Arab economic boycott, but these are not pre-conditions to negotiations. All sides can bring their own interpretations of Resolution 242 to the table.

There is considerable flexibility for Syria in a process of this sort as well. Syrians are known to claim that Resolution 242 says nothing about formal peace treaties. With the U.S. focused on procedure at present, it does not have to insist that Syria ready itself for full peace with Israel.

Expectations should be kept in proportion; there is not only little agreement about territorial differences, there are equally deep differences about the nature of peace.

Dr. Gold is director of the U.S. foreign and defense policy project, Jaffee Centre for strategic studies, Tel Aviv University.

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לשנה טובה תכתבו

Projects immediacy and warmth

Shul interiors, Jerusalem captured in photo exhibit

By
MIRIAM CHINSKY

TORONTO — A modest photography display tucked away in the shadow of City Hall became something of a sleeper at the recent Toronto Outdoor Art Exhibition on Nathan Phillips Square.

Mainly black and white interiors of small Toronto shuls and neighborhood scenes from Jerusalem, the collection by 22-year-old Ryerson photo arts student Tobi Asmoucha projected an immediacy and warmth which attracted interest far beyond expectation. And this was despite the obscure location.

Noting that it was her first outdoor exhibition, Vancouverite Asmoucha says that she should have arrived earlier on opening day to claim a suitable spot in the unreserved area allotted to students. "I should have been there about four hours ahead, instead of just 2½. But I learned, and each day I moved to a better location."

Asmoucha, the daughter of a Sephardi father from Baghdad and an Ashkenazi mother from Cardiff who met at the Vancouver Jewish Community Centre, observes that she is not especially religious but has a strong feeling for her heritage.

After graduating from high school in 1986, she spent a year in Israel, participating in a workshop organized by Habonim Dror, a labor Zionist youth movement. She went on ulpan at Kibbutz Mefalsim near Ashkelon and later worked with babies at Kibbutz Gezer in the Ramla region, as well as doing her own photography.

Back in Vancouver, she held down two jobs, one in a photography studio, the other as a lifeguard, to earn enough for tuition at Ryerson, an institute half way across the country which she chose for its mix of technical and theoretical courses. Now entering her fourth year, she supports herself with part time photography, lifeguarding and teaching photography.

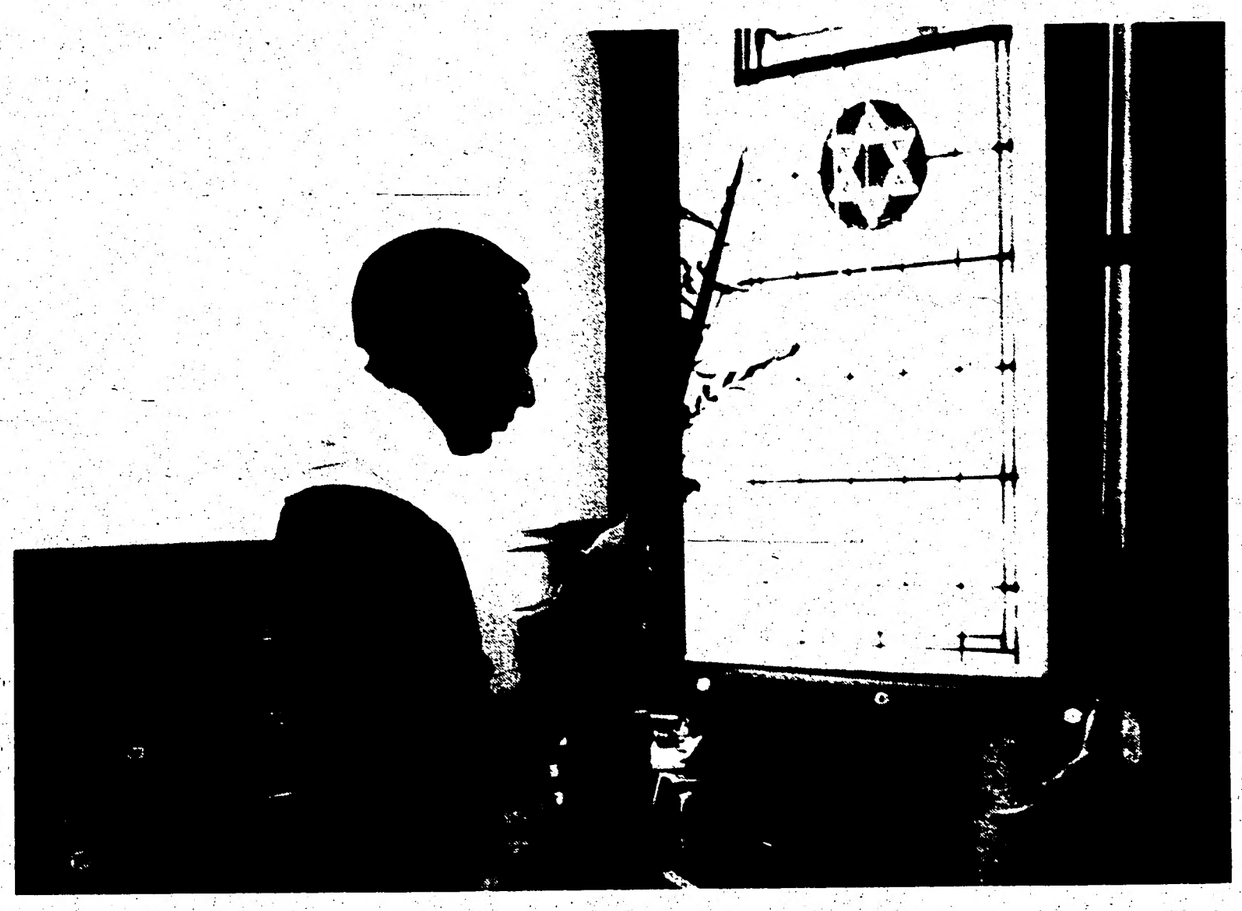
She says she has always loved looking at family pictures and likes photographing "people and places where people go." Her subjects have the capacity to emerge from their flat pieces of paper and come to life.

In a picture taken at the Beach Hebrew Institute on Kenilworth Avenue, a man relaxes against a wooden bench as a little girl trots eagerly up the aisle. Inside Shaarei Tzedec, at Markham and Ulster, a congregant stands rapt before a Star of David set in a stained glass window. A portrait of a young Orthodox woman surrounded by five very active children in the front yard of a Jerusalem home, is charged with vitality.

Asmoucha prefers shooting in black and white. "It's a little more mysterious," she says. "It doesn't tell you everything." However, she does some color photography and is currently experimenting with gum bichromate prints, creating her own paper and colors.

This is a turn-of-the-century process which preceded actual color photography and involves layering the pigments separately. She is also exploring other early processes, but she emphasizes, "There should be a reason for everything you do. It should only be tried if you can do something for the picture, not just to prove your technical capability."

When she completes her studies at Ryerson, she says she would like to gain business experience working for a photographer and wants to teach photography part time. Eventually, she plans on opening her own studio.



In Congregation Shaarei Tzedec. [Tobi Asmoucha photo]

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לשנה טובה תכתבו

Jews expected to re-create events at Rosh Hashanah

By
RABBI ALAN NADLER

MONTREAL —

The Jewish commemorations of historic events centre around the rituals of the biblical festivals. In the customs and observances of these holidays, we are expected not merely to remember past events, but, insofar as possible, to relive and re-create them, making them a permanent part of our consciousness.

Rosh Hashanah, the Jewish new year, marks the creation of an entire universe out of nothingness. How can we mortals, passive creatures of God's design, hope to even approximate the divine, miraculous event of creation through mere symbolic acts and rituals? Unlike the other biblical festivals commemorating specific historical events, the cosmic significance of Rosh Hashanah seems to defy emulation.

Nonetheless, our tradition does in fact mandate that on Rosh Hashanah we engage in an exacting act of creation. For the Jewish New Year marks the beginning of an intensive period of t'shuvah — repentance — which requires that each of us engage in the very arduous task of moral correction, ethical improvement and spiritual renewal. In other words, t'shuvah requires of us an act of personal re-creation.

T'shuvah is, in that sense, a human microcosm for the divine creation of the universe. On the eve of these Days of Awe, we are told that mankind is provided with the opportunity for a clean slate, a fresh start.

Intensive period of t'shuvah

Realm of ethics

One of the most important theological doctrines of Rabbinic Judaism is the concept of Imitatio Dei, or the emulation of God. In the Talmud, this notion is limited to the realm of ethics — the rabbis instruct us, "Be similar to God: just as God is kind and merciful, so you too be kind and merciful" (Shabbat 133b). The rabbinic understanding even of the Biblical imperative "Be thou holy, for I the Lord am holy," is limited to areas of personal ethics and sexual morality. But in contemporary rabbinic thought, particularly in the writings of Rabbi Joseph Soloveitchik, the imperative to imitate God is extended to God's first and greatest act — Creation.

In part II of his great work of religious anthropology, "Halachic Man," Rabbi Soloveitchik suggests that acts of human creativity in Torah study and halachic observance are sacred acts in which man emulates the greatest attribute of the Creator of heaven and earth. It is through being a bold and creative spirit himself that man truly becomes what our Sages termed "a partner with God in the drama of Creation."

Whereas many religions demand passivity and acquiescence in the service of the Creator, Judaism presents us with the striking challenge to imitate God, joining with him in the creative and redemptive process, and striving to "become like unto God," in all the dimensions of our lives.

By making ourselves over during the Days of Awe, by curbing our egos, repenting our past sins and fashioning new selves, we re-create creation. There can be no more fitting way to celebrate the birth of the world.

Allan Nadler, rabbi of Congregation Shaar Hashomayim in Montreal and assistant professor of Jewish Studies at McGill University, has recently been named dean of the YIVO Institute for Jewish Research in New York.

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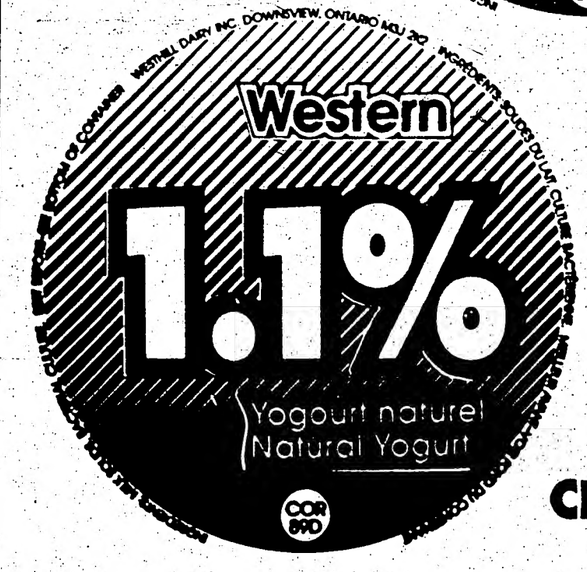

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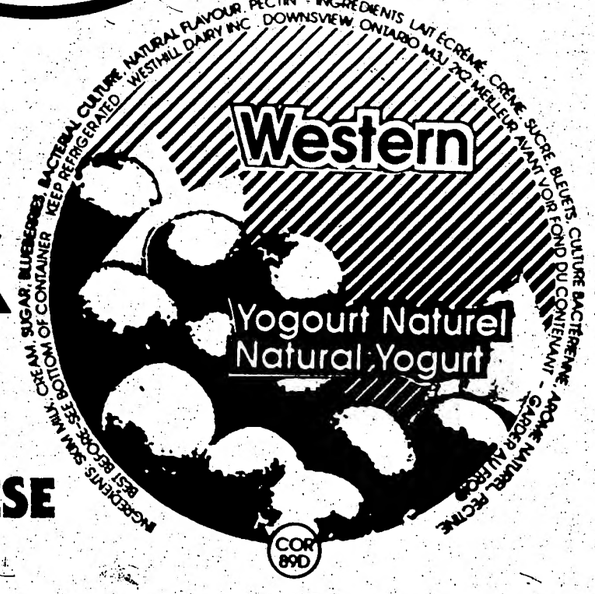

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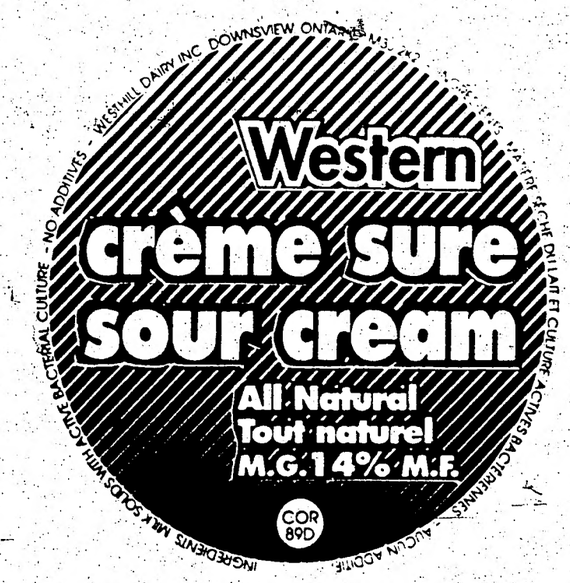

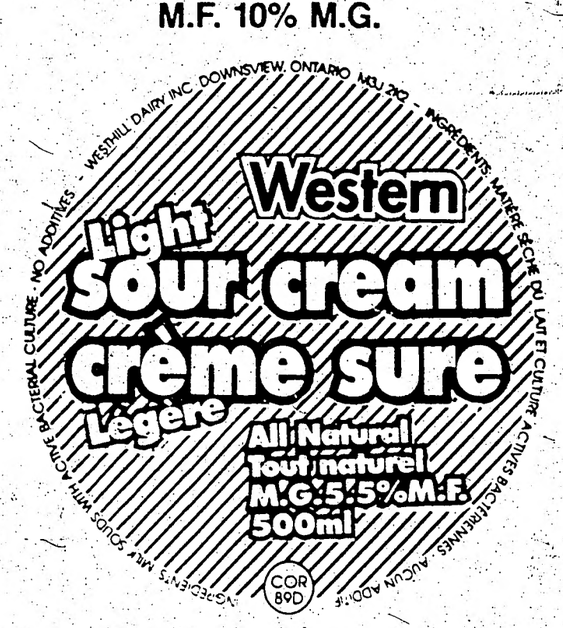

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